The Churchman

REV. WILLIAM WALTON, D. D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 26.—WHOLE NUMBER 1118.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

IN TRINITY CHURCH,	At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH,	8 " " 5 "
" CHURCH OF THE ANNUNCIATION,	(suspended)
" CHURCH OF THE HOLY COMMUNION	8 " " 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.

" EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days, 6 P. M.
CHURCH OF THE NATIVITY,	9
CHURCH OF THE TRANSFIGURATION,	6 " " 6 "

Lecture on Wednesday & Friday, after Evening Prayer. And, on Saints' Days, a Lecture after Evening Prayer.

GRACE CHURCH BROOKLYN HEIGHTS,	8 " 6 "
On Fridays, Evening Prayer with Lecture at	8 "
St. Luke's Church, Brooklyn,	8½ A. M.

On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for August.

22 Eleventh Sunday after Trinity.
24 St Bartholomew.
29 Twelfth Sunday after Trinity.

SEPTEMBER.

5 Thirteenth Sunday after Trinity.
12 Fourteenth Sunday after Trinity.
15, 17, 18 } Ember Days.
19 Fifteenth Sunday after Trinity
21 St. Matthew.
26 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 13.

THE FRIENDSHIP OF JESUS.

Concluded.

But what, alas! endures on earth!
Hearts that affection weaves and God cements
Sever at Death's cold touch, like parting links;
And Friends, whose words and souls, like Spirit of Life,
Flow, are themselves as fleeting. Lazarus died;
The golden chain love riveted in Heaven,
And Friendship bound on Earth was loos'd by Death;
And, as the parting Spirit enter'd Heaven,
Its freest passport was the Saviour's love—
"Our Friend Lazarus sleepeth," Jesus said—
"Lord! if he sleep," they said, "he shall do well"—
The Saviour answer'd not, for grief with weight
Press'd on his soul; the harvest of His Faith
Was yet but young, and Death had garner'd in
A blade, ere well 't was rooted. Like the mist
Ethereal of Morning had He pass'd
Ere he had gather'd to the sultry gloom
Of cloudy noon! oh, happy they, who pass
Like the free mist back to their native heaven,
Nor drag thro' Life's long day-time, cumber'd with
Earth's clodded vapors. Jesus groan'd aloud,
For human sorrows struggled with the God
Until Mortality prevail'd; and grief
Was the best heritage that Earth could give
Her Maker. "Lazarus is dead!" he said;
"And I am glad for *your* sakes, to the intent
Ye may believe." They wept; but not a word
Broke on the awe-struck stillness of their grief;—
They felt like weeping Sin before its God
That dares not ask for pardon—
On their way
The Saviour and the twelve wend toward the tomb
Of Lazarus; but, ere arriv'd, they meet
One, on whom grief had laid her cank'ring hand;—
'T was Martha; who, amid her stifled sobs
Could scarcely falter;—"Lord! if thou 'dst been here,
My brother had not died!" A holy smile,
That, like the Hope of Resurrection, shone,
Lighted the Saviour's face;—oh! such the smile
Shall welcome to their Master's home at last
The good and faithful servants. Jesus said;—
"Thy brother shall rise again." Then Martha went
To tell her sister, Mary, that the Christ
Was there. Then she arose with speedy step
To meet her Lord—her Guest—her Friend—her God!
Oh! 't was a meeting overfraught with grief.
When last they met, His theme had been of Life,
The life that numbers the eternal years
Of God; and now they met to weep for—Death—
Their speech was tears; the language of the heart,
The links that bind the living with the Dead,
The harvest sorrow plants upon the grave,
The Messengers we send to those we love,
Chalic'd by Angels with the holy tears
The Saviour shed for Lazarus. Sorrow! come,—
One tear of Thine is worth a world of joy;
Tears are the truths God writes on human hearts,
And Joy, but fleeting sunshine of the world;—
The tear may canker, but the truth preserves;
The Joy illumines, but its end is—darkness.

HIBERNICUS.

Selected Matter

From the English Churchman.

NON-EPISCOPAL ORDERS: a Letter to the Rev. W. Goode, M. A., in reply to his remarks on the Address of the Lord Bishop of Exeter to the Ven. the Archdeacon of Totnes, and also to certain statements in an article reprinted from the "Christian Observer" for November. By the Rev. W. B. Flower, Ex-Scholar of St. Mary Magdalene College, Cambridge, and Incumbent of King's Kerswall, Devon. (London: Masters; Exeter: A. Holden; Torquay: E. Croyden; Plymouth and Devonport: R. Lidstone.)

Not only are Mr. Goode's arguments controverted and exposed in this pamphlet; not only is he overwhelmed with authorities; not only is he refuted from the Scriptures, from the Fathers, from Post-Reformation Divines, and modern controversialists—but even his own quotations are turned against him. He is shown, and that manifestly, either to have misunderstood the sense of the author, or, understanding him, to have intentionally suppressed portions of the context. The plain and complete passage is quietly stated—the obvious meaning is given in the author's own words: so that the very weapons of his attack, like the elephants of Pyrrhus, are made the means of his own overthrow. It will be very difficult to convey to our readers a just idea of the manner in which Mr. Goode is demolished, and this difficulty is partly attributable to Mr. Flower himself. He labors under an *embarras de richesses*—a plethora of authorities, which, though annihilating in succession the successive passages to which they are opposed, complicate by their very abundance the string of the general argument. The subject at issue may be thus stated in Mr. Flower's words:

"Is there such a thing as Orders? are Orders necessary to the execution of ministerial functions? and can any other, apart from bishops as successors to the Apostles, confer them? This question the Bishop of Exeter answers in the negative; his Grace of Canterbury in the affirmative, when he accepts with gratification the declaration of the Brighton Protestant Association that he had expressed an opinion that '*Episcopal Ordination is not essential to the lawful vocation of a Minister in the Church of Christ.*'"

This position Mr. Goode undertakes to defend, and we will do him the justice to say, does all that can be done for an indefensible post; and if the language he uses is more akin to that style of rhetoric, popularly supposed to have its origin in Billingsgate, than is altogether seemly in a Christian Priest, some allowance may be made for the champion of a losing cause.

The remarkable point of Mr. Flower's answer is, that his arguments are not mere expressions of his own opinion, or deductions of his own ingenuity, but are all drawn from authority, and are couched in quotations, a few words only being appended by way of connection, or where the meaning is not sufficiently clear. Thus Mr. Goode's interpretation of Acts viii 4, and the subsequent case of Apollos, is not met by Mr. Flower's interpretation, but by the arguments of Hammond and Whitby, and by the critical examination of Woltzogenius. We wish Mr. Flower had brought more prominently forward the very conclusive argument which is drawn from the critical difference between the words ευαγγελιζεσθαι (to carry good tidings), and παρρησιαζειν (to speak boldly), on the one hand, as desiring the office of any private Christian, undertaking, to disseminate a knowledge of his Lord; and, on the other, the official term κηρυσσειν (translated "preach") as applied to that Lord's commissioned Ministers. The word κηρυξ (a herald) implies not only of necessity a King who sends, but a special commission which that herald bears, and which makes the only difference, but yet the necessary difference, between him and all other men. κηρυσσειν, therefore, the official term for declaring a royal message, is aptly rendered by the corresponding Latin official term *predico.* This has been corrupted and shortened into the English word "preach," though the word, by popular usage has lost much of its official signification. Now, the latter of these terms is used in the Bible to designate exclusively the Apostles and those whom they ordain. They who were dispersed at the death of Stephen went, and might very properly go, ευαγγελιζοντες.—The ordained Ministers are κηρυκες, heralds, ambassadors, rather than what we popularly term preachers.

Perhaps the hardest hits in the whole work are the refutations taken from the writings of the early Reformers, for they are not to be refuted by the modern developments of Mr. Goode's school without some show of inconsistency; and the controversialist is reduced to the unpleasant dilemma of either repudiating Cranmer, Ridley, Latimer, and the other great Fathers of the Reformation, or else denying the doctrines they contend for. A striking instance of this occurs in page 21 of Mr. Flower's Letter. Mr. Goode cannot consent to the three propositions of the Bishop of Exeter, but the same argument comes back with irresistible force when put in this way:

"Now, though you have refused to notice the brief but unanswerable argument by which these [three propositions] are supported," says Mr. Flower, "I trust you will not treat with like contempt, the following remarks, which are almost identical with those of his Lordship, and may be taken as illustrative of the article in question."

Here follows a long quotation, which we regret we have not room for, but which is summed up by Mr. Flower in this manner:

"This is, I confess, a lengthy extract, and I ought to apologize for placing such a theological lucubration before you. But it is important both for the sake of its merits and its author. Every statement of the Bishop of Exeter is here laid down with great precision and clearness.—An outward call from God given mediately through men, and that, too, through men who have received the power of publicly transmitting it, are acknowledged, while a caution is given to take heed of those who had *not* been so called and sent. And who, again I ask, penned these forcible statements? The very same Cranmer who was one of the parties interested in drawing up the Articles, and whose words afford us evidence by which to judge whether he would recognize his own Formularies in the interpretation which has been given of them."

We have given this as a specimen of Mr. Flower's method of cutting the ground from under his opponent's feet. It is impossible to follow him through the whole extent of his arguments or the mass of his quotations. Our limits would not allow it; neither, indeed, is it possible, without very nearly transcribing the pamphlet. However much we might regret the unfortunate language of the Archbishop of Canterbury, and the position in which he placed himself by falling into the trap set for him by Mr. Gawthorn, one good at least has resulted from it—it has been the means of turning up whole treasures of buried authorities, which, from mere disuse, had been forgotten or disregarded—it has been the means of bringing into full light the essential doctrine of every Church, that its ministers should be the commissioned emissaries of its Founder—not taking the dignity upon themselves, nor receiving it from those who, having it not, have no power of conferring it—but "ordained of God as was Aaron;" that is to say, not ordained of God immediately, but ordained in the same manner as Aaron was, through the instrumentality of those whom God had commissioned for the very purpose, as he had commissioned Moses, the type of Christ the Legislator, to ordain Aaron, the type of Christ the Priest. We feel that a debt of gratitude is due from Churchmen to Mr. Flower, and such as he, who have disinterred so many proofs of her true doctrine from their forgotten repositories; and, by exhibiting them before the world, have placed her in her true position before the sneering Romanist and the unfaithful Dissenter. It is a pamphlet which we can confidently recommend.

From the Scottish Ecclesiastical Journal.

An Ecclesiastical History of North Britain,

FROM THE INTRODUCTION OF CHRISTIANITY TO THE PRESENT TIME.

Continued.

The efforts of St. Ninian for the conversion of the people had at first a powerful adversary in their chieftain Tudoval, a bad and violent man. But a severe illness, which ended in the loss of sight, changed this enemy into a friend. Prostrated and humbled he became a suitor for St. Ninian's instructions and prayers. "Outward blindness," says the biographer, "became his inward light." He adds, what is more marvellous, that at the Saint's intercession and touch, the penitent's eyesight was restored.

This, and other legends still more staggering, Ailred of Rieveaulx recounts with a faith which some might applaud as childlike, and more, perhaps, deride as childish. How an invisible fence, drawn by the saint, detained a band of robbers, one of whom, moreover, was gored by a bull which left the print of its hoof in the solid rock; or how a child of a day old bore testimony to the innocence of an ecclesiastic falsely accused by the mother;—tales such as these are related by the simple monk, without any suspicion of their manifest origin, as fictions *in terrorem* to the false witness and the cattle-stealer. But the mythic veil is sometimes more gracefully woven. There is beauty in the story of the child-fugitive saved from drowning by the Saint's staff, which he had carried away with him in his flight, and which, being planted, budded into a tree, watered at the roots by a crystal fountain; for it symbolises, not unaptly, the guardian influence and the happy fruits which the discipline of youth by the wise and good bequeaths to maturer years. Of a still higher cast of moral beauty is the lesson latent in the legend of the rain. St. Ninian was out walking with a brother of the monastery; at a certain spot they halted, opened their Psalters, and began to read. While thus employed, a sudden shower came on; but it wetted them not. The air formed round them into a protecting vault, and not a drop fell through. But presently St. Ninian lifted his eye from the page, and a light thought—*cogitatio illicita*—crossed his mind. Anon the rain's falling both upon him and his book attracted the attention of his companion, who conjectured the cause, and gently expostulated. Ninian returning to himself, blushed; and forthwith dismissing the idle phantasy, was exempt from the wetting as before. A parable such as this, though in the dress of a miracle, may surely escape derision. Allegorically construed, it is the vehicle of high truth. It speaks of that protection which encompasses the just; of the tenure on which it depends; of the negligence whereby it may be forfeited; of the need common to the strongest and the weakest, to "watch and pray lest they enter into temptation."

The credibility of the Ecclesiastical Miracles is a topic too large for such a sketch as the present. The great mass of them are so manifestly grotesque, or mythical, or devoid of anything like evidence, as to insure their instant rejection by every sane understanding. But whether there be any absurdity in the belief that God may, at rare intervals, and on high emergencies, have entrusted pre-eminently holy men with supernatural power, in ages later than the apostolic, must appear to reflective Christians a very different question.* It seems arbitrary, in the face of such promises as this—"The works that I do shall ye do also"—to draw a rigid cordon round the first century, and decide that all miracles, *of analogous propriety* though of a late date, are on this sole account incredible. At the same time, it were mere folly to give heed to such narrations without rigorously testing at once the moral and the external evidence by which they come recommended to us. As there can be no true piety in the inventing, so neither can there be in the endorsing of frauds. To abet the circulation of counterfeits is no proof of friendship to the coinage of the realm; nor is it a less injury to the cause of religion to stimulate reverence for palpable falsehood. If an impervious scepticism incurs the risk of ignoring the divine, an imbecile credulity will to a certainty degrade it.

The conversion of Tudoval, howsoever brought about, must have smoothed the way for that of his tribe, as in similar instances recorded in Church History. The Church of Whitehall thus settled and flourishing, St. Ninian's zeal sought fresh occupation in another and still more arduous enterprise. Beyond the military girdle which Agricola and Lollius Urbicus had drawn across the *waist* of Britain, there dwelt, "as if in another island,"† those numerous tribes of unsubjugated Celts, called by the Roman writers *Caledonians*, or *Picts*—names sometimes used for the whole nation interchangeably, and sometimes distributively for the Highland and Lowland divisions of it, defined by the frontier range of the Grampians. Both terms appear to have been latinized from the Celtic vernacular; Caledonian signifying in that speech *Forester* or *Woodsman; Pict*, or rather *Peith, Inhabitant of the Low Country.*‡ That the Picts or Caledonians, like the other tribes of Britain at the dawn of history, were not of Scandinavian but of Celtic extraction, may now, after long and acrimonious controversy, be considered a settled point.|| Their Celtic speech has left no literature, but its remains are embalmed in the topography of the country, and in the catalogue of its ancient kings. The numerous *Abers* and similar prefixes show even a closer affinity between the Pictish and Welsh dialects than is traceable between either and the kindred idiom imported by the Scots from the other side of the Channel. That immigrant and intrusive tribe is sometimes caught in the very act of changing the Pictish and British *Aber* into the Irish *Inver*, as *Aber-In, Aber-Nethy; Inver-In, Inver-Neth.*§ On the other hand, there is no trace of a Scandinavian nomenclature in North Britain, except in Orkney and Caithness, where settlements were effected by the Northmen at a much later period than that under review. And the prevalence of unmistakeably Norwegian names in these remote districts demonstrates the non-Scandinavian origin of the race which gave names so distinctly Celtic to the country at large.

In his apostolic labors among the southern Picts, St. Ninian would therefore possess the facility accruing from fundamental identity of language. Without trusting too far his mediæval biographer, who tells us that "temples fell and churches rose," as if by magic, before him; and that he "ordained presbyters, consecrated Bishops, and organized parishes" through all Pictland, we may rest satisfied that there lies under this florid exaggeration the reality of a great success.¶ It was by no scanty or unworthy tenure that Ninian held, in after times, his noble title, "Apostle of the Picts and Britons;"* nor was it by any superficial work that he earned that deep traditional veneration which has sprinkled Scotland with tributes to his memory from the Galwegian promontory to the "storm-swept Orcades."†

How long St. Ninian labored among the Picts we know not: we only know that he returned to end his days at Candida Casa. Here, with the brethren of his monastery, he devoted himself to the instruction both of old and young; for St. Ninian, in the spirit of his Divine Master, disdained not to be a teacher of little children. It is also on record that he composed two Manuals for the use of his Clergy; one devotional, a Commentary on the Psalms; the other theological, Sentences from the Fathers. Meditation thus, in this good man's life, harmoniously blended itself with action. He is noted as a lover of religious solitude. Local tradition still point to a cave on the face of a neighboring cliff as his place of chosen resort for devout contemplation and penitential exercises.

At last, about A. D. 430, as is generally admitted—on grounds of probability merely, for there is no positive evidence—St. Ninian slept in peace, and was buried in Candida Casa.—From whatever cause, whether the distractions of the time, or the isolated character of the mission, there arose no immediate successor to him. But he left the Gospel sown broadcast throughout the land, and his grave was holy ground to its Christian population. About A. D. 723, the See was revived, and governed by a succession of Saxon Prelates during the rest of the century.‡ It again lay dormant for about two hundred years, but was finally restored by David I., and took its place from that time forward among the other Dioceses of Scotland.

Three lesser lights gild the dreary interval, between the time when the star of Ninian set and those of Kentigern and Columba rose. *St. Palladius*, by birth a Roman, was sent, A. D. 431, by Pope Celestine, as "first Bishop to the [Irish] Scots believing in Christ;"|| but was forced by persecution, after a brief sojourn of about a twelvemonth, to leave the island. The recent success of St. Ninian among the Picts seems to have attracted him to the same field. Of the labors of the later missionary, no account has come down to us. The Irish have a saying that "God granted the conversion of their nation, not to Palladius, but to Patrick." We may trust, from the traditional respect for his memory in the locality where he fixed his residence, that the good Bishop prospered better in his second mission than in his first.§ We have similar warrant for presuming that success also crowned the labors of his two disciples, *St. Serf* and *St. Ternan.* The latter, it would seem—for the evidence is very obscure—succeeded Palladius himself, after his death at Fordun, in the Mearns, as chief Bishop of the Picts.¶ St. Serf is revered as the apostle of the Orkneys; and, after preaching in those distant islands, is said to have founded the monastery, or school for the Clergy, of Culross in Fifeshire, where he lived far on into the sixth century, training many in the paths of truth and virtue; among others, the youthful Kentigern.*

* "In the books which abound with gross and palpable fables, whatever appears fabulous is, with too much appearance of probability, accounted so; and thus the writers who in one age impose upon the credulous multitude, provoke, in another, too indiscriminate an incredulity."—Southey, *Book of the Church*, chap. iii.

† *Agricola*, cap. xxiii.

‡ These etymologies are given with a degree of hesitation. That of *Caledonian* seems tolerably well ascertained; that of *Pict* is extremely doubtful. Possibly, after all, it is simply the Roman appellative for the *Painted* or still barbarous portion of the inhabitants of Britain, creeping gradually as *Piccardach* into the Celtic vernacular.—See Innes, *Critical Essay*, vol. i. chap. iii. Pinkerton's derivation, from the Scandinavian *Vik*, is ludicrous: indeed, this testy antiquarian, throughout his whole argument on the Pictish question, invites the sarcasm which he levels at another; "the work, sacred to Vulcan, is not only hot, but lame." Chalmers has been followed in the text, as, on the whole, the best authority, ill-digested as his great work is. "*Peithi* signifies, in the British speech, *those that are out or exposed, the people of the open country.* . . . . . The Welsh *Peith* in, a weaver's stay, is the Latin Pecten, and the Effaith of the Welsh is the Effectus of the Latin."—*Caledonia*, vol. i. p. 203. The following is to the purpose:—"It was the *coincidence* between their own Celtic name and their painted bodies which gave a point to the well known line of Claudian, 'Non falso nomine Picti,' *which would have had little force, if they were only called so because they were painted.*"—*Life of St. Ninian, Lives of English Saints*, p. 121.

|| That the Picts were not Scandinavians, but Celts, admits not of the shadow of a doubt. 1. No population of Scandinavian or Germanic stock ever succumbed to a Celtic, as the Picts did to their fellow-Celts, the Scots, in the ninth century. The Celts seem ever to have fled from or been absorbed into the superior races—to borrow a beautiful image from Mr. Wilson, "like night before the dawn." 2. The Pictish word "Penvael," preserved in Bede, is indisputably of kin to the Welsh. 3. The names of the Pictish kings, preserved in the ancient and authentic catalogues given to the world by Innes, are significant in the Welsh, and are *not* significant in any of the Teutonic languages. Thus, *Drust, Tumult; Talorg, Dark-fronted; Uven* or *Owen, Serviceable; Hergus* and *Hungus*, seem merely other forms of *Fergus* and *Angus.* 4. Most decisive of all is the argument from the topography of the country, the names of its streams, and straths, and mountains. This is stated at large in Chalmer's *Caledonia*, and is really quite conclusive in the controversy. He mentions incidentally the curious fact (vol. i. p. 478), that "the Irish tongue was commonly spoken in the celebrated school of Aberdeen in the reign of Mary Stewart."

§ Chalmers (vol. i. p. 400) quotes a curious old charter, in which David I. grants to the Monks of May "*Inver*-in qui fuit *Aber*-in."

¶ Ailred's account of St. Ninian's mission is extremely quaint. "Interea ægre ferens vir beatissimus quod expulsus ab orbe Zabulus (?) infra Oceanum, in angulo hujus insulæ in cordibus Pictorum sibi sedem invenerit," &c.—Cap. vi.

* So called in the Collect for his Festival (Sept. 16) in the Aberdeen Breviary.

† It is well known that many churches throughout Scotland were anciently dedicated to the Saint. For example—St. Ninian's, Stirling; Chapel of St. Ninian's, Elgin Cathedral; Kil-Ninian, Mull; St. Ringan's or Ronan's, Shetland.—*Caledonia*, vol. i. p. 315.

‡ *Caledonia*, vol. iii. p. 414.

|| *Bede*, lib. i. cap. xiii. After Prosper. "Primus," in this noted passage, cannot reasonably be construed "Primarius;" it simply means *chronologically first.* This is well put by Lanigan, chap. i. "Prosper," says he, "speaking elsewhere of the spiritual benefit conferred upon the island by Celestine, says simply that he ordained *a* Bishop for the inhabitants, *Ordinato Scotis Episcopo*, whence it is clear that, according to him, they had no other Bishop at that time. . . . . . The Bollandists justly observe that Bishops have not been appointed for countries until a certain number of Christians were already living in them." For Palladius crossing to North Britain, see the original authorities in Usher, *De Brit. Eccles. Primordiis*, pp. 812, 813.

§ Usher, after ancient authorities, assigns the death of Palladius at Fordun to the year of his arrival in Britain. The probabilities of the case, the local celebrity he attained to, and the age of his reputed disciple, St. Serf—all seem to be against this. It is very easy to suppose that the Irish chroniclers confounded his "decessus" from Ireland with his death.

¶ For the notice of St. Ternan, see Usher, p. 673. In the way of local attestation to such a personage, we have Banchory-*Ternan*, Aberdeenshire.

* For St. Serf, see Usher, p. 672. *St. Serf's Isle*, Loch Leven, preserves, in like manner, the tradition of his virtues, and there is no reason to doubt that he was the tutor of Kentigern.

Extract

From a letter to the Earl of Shrewsbury. By Pierce Connelly, M. A., formerly Rector of Trinity, Natchez.

MONASTIC VOWS IN THE CHURCH OF ROME.

The great well-spring of practical iniquity in the Church of Rome, is what are called, THE COUNSELS OF PERFECTION.

These counsels are *poverty*, *chastity*, and *obedience*, practised according to a vow. A vow of any one of them, or of all three, may be made and *religiously* observed, either by persons living in the world of business or of fashion, or by persons living in a community separated from the world. The three vows do not, however, even in this latter case, constitute what is called a "religious" man or woman: and, indeed, so far as I know, there is not a single religious women, or legally professed nun, in any convent either in England or Scotland, though there are hundreds who believe themselves to be so, and who are not likely to be undeceived, any more than they are ever likely to learn that they have the right to demand a confessor of their own choosing.*

To constitute a religious, or one whose vows are recognized by the Church of Rome, it is necessary that the vows should have been made in an established community which has been solemnly acknowledged, and, according to set forms, proclaimed to Christendom, by the Pope, as an order of the Church of Rome. Such, for instance, is the community of the Benedictines or the Jesuits. In the case of a female, moreover, in order to constitute a religious, it is necessary that she should be *cloistered*, that is, imprisoned for life. Finally, it is necessary, for either man or woman, that the vows should be perpetual. Any other religious vows, *no matter with what solemnity of words or ceremonial they may be made, are only simple promises*, which a bishop or a priest can at any moment dispense from, at the pleasure of *either* party, the presumed consent, *or even the privity*, of the person who has made the vows being unnecessary.†

As of course *all* vows are merely conventional in the Church of Rome, the Pope can dispense with those of a real religious, but, inasmuch as such vows are acknowledged to be really vows, and not only nominally so, the Pope reserves to himself the right to dispense from them.

A vow of *poverty*, in the mind of the Church of Rome, whether made in religion or out of it, does not include any idea of want, or suffering, or abjection. It allows the use of the largest amount of wealth, and when expedient, the proudest show of state, and the freest indulgence in luxury. It does not even forbid the personal possession or acquisition of property of any kind, with *dominium radicale*, provided the right of appropriating it to private purposes at private discretion be not set up nor exercised. It only forbids the possession or the use of property by the individual *independently*.

Nay, it may be well to add,—for these are truths as little known to Roman Catholics in general as to Protestants,—that the obligation of the vow of poverty, even in religion, does not require that a valid licence, given to an individual to make use of wealth, should be limited to virtuous or lawful purposes. That licence once given, the individual is as free from the obligation of his vow, as if it never had been made. He stands upon the footing of any unoathed person, just (say the divines quoted by Liguori) as when the Pope by dispensation allows near relatives to marry, he not only authorises the marriage, but he takes away the sinfulness of incest, even if there should be no marriage.‡

The vow of *chastity* is frequently confounded with the celibacy of the clergy. There is no connection whatever between the two things, beyond their unity of purpose. The only vow exacted of the Papal clergy in the pontifical, or in fact, is the vow of obedience to the Pope or his delegate-bishop. Rome has never dared to exact the vow, or even the promise, of chastity from any candidate for holy orders, either before, or at, or after ordination to the priesthood.

Celibacy in the priests of the Papal communion is not only wholly and merely a matter of discipline, but it is only a matter of local discipline, which it has never been thought wise to make universally obligatory upon the priesthood of that communion. And this fact has for some reason or other been recently acknowledged in a letter written by Dr. Wiseman to Mr. Allen, a clergyman of the Established Church. The letter is dated Jan. 26, 1851, and without prevarication truly states, that "the" (Roman) "Catholic Church considers clerical celibacy as a matter of discipline. Hence many churches in communion with Rome have a married clergy."|| And you, my Lord, may be aware that Julius III. (the Monte of the Tridentine Council) commanded Cardinal Pole to legalize the marriages of the secular Papal clergy in England, and that Pius VII., following the example of his predecessor of "blessed memory," by a bull dated August 15, 1801, did the same thing for France. These concessions, however, were not made for any moral purpose, but out of political expediency. Bellarmine frankly prefers certain incontinency in the clergy to their tolerated marriage. Nay, he goes further, and says, "for any who have made a vow of continence, it is a greater crime to marry than to give themselves up to incontinence."§ And the comparative value which Rome sets upon the purity of those who minister at her altars, may be inferred from this, that their habitual disregard of this obligation, provided it be modest, that is, provided there be no public scandal, (and no marriage,) is not a bar to their lawful daily celebration of the holy Eucharist. It is not the crime, but the scandal, that is visited with ecclesiastical censures. And the crime must not only be public, but also notorious, or evident to the majority of the neighborhood or of the convent; "ut factum (continuatum *or habitual*) non solum sit publicum, sed etiam notorium, seu ita evidens majori parti viciniæ, seu collegii, ubi ad minus sint decem, ut nulla possit tergiversatione celari."

The vow of *obedience* is, in general, the only one that is recommended to persons in married life, or to those who have not made up their minds to enter into religion.

How far the obligation of this vow reaches, internally and externally, when once made, will be best told in the words of Ignatius Loyola. "It is impossible to deny that OBEDIENCE includes not only the doing of what is commanded and the willing of what is done, but the submission of the judgment also, that whatever is commanded should be thought right and true; for OBEDIENCE IS A HOLOCAUST wherein the whole man, without any reserve whatever, is immolated to his Creator by the hands of his minister. The noble simplicity of blind obedience is gone, if, in our secret breasts, we call in question whether what is commanded be *right* or *wrong*."

Cruelty in the Papal clergy has always been proverbial; but its relentless exercise under the authority of this vow, upon hundreds of thousands,—from the troops of religious sent out to certain death on speculation, that they may be boasted of, down to its secret victims practised on in convent walls, or, more secret still, those for whom no mother-abbess nor sister-nun exists to give hope of sympathy, timid women, cut off from the world which they still live in,—can no more ever be imagined than it ever will be told. The last sort are perhaps beyond the reach of remedy; but that a Protestant nation, which paid so dearly to give freedom to the poor negro, and now by law protects the Indian widow even from herself, should tolerate convents of oathed nuns, is to me now little less amazing, than would be the selling of Government-licences to kidnap women for Australia. Such nuns, as is avowed by the Papal authorities here in England, are *de facto* prisoners for life, and will not voluntarily be allowed to be released from their secret confinement, unless they can compass a moral impossibility.||

It is true, that, though these counsels are most absurdly, and, to any but a Roman Catholic, blasphemously held to be higher and holier than any commands of God, natural or revealed, they are still called only *counsels.* They are not pretended to be commands. But they are made, more especially the last of them, that of obedience, to be quite as operative as any divine commands. They have always been a source of fearful power to the Roman priesthood, but their lay-development in our own day has immensely multiplied that power, till it has become incalculably great, and, from its secrecy, incalculably mischievous.

By the lay-development of the religious or monastic principle, I mean, the new doctrine which maintains the duty of universal obedience to a priest, and consequently the sinfulness of any man's being guided by his own conscience, or, as expressed by wretched Dr. Wiseman, "the obligation" of every baptized man "to submit himself to the direction of another in whatever concerns his own soul." Your Lordship will remember the indignation with which, the most devoted of Romanists as I believed myself, I tore the pages out of the little work which contained this last discovery in Roman morality, when it was first shown to me. Simply as a falsehood, the proposition is bad enough; but it is its uses, that best show its wickedness.

With himself for judge, my Lord, no man's crime is ever resolved upon without something of a scruple; no man's crime is in secret ever thoroughly applauded, or even quite forgiven; but, with another man to keep his conscience in the name of God! with absolution ready, or—*probability* making absolution superfluous, or—a "director's" warrant given beforehand! audacity becomes a part of faith, and remorse a criminal mistrust. A husband, a father, or a king, is struck down with as steady a hand as any sentenced felon. The eighteen Ravaillacs go forth to their task with as firm a step as any Calcraft.

The Church of Rome, as is well known, has, at this late day, solemnly adopted Alphonzo de Liguori as her authorised exponent of what is right and wrong in human actions. This Liguori had insured salvation to every one who should blindly obey some one or other Papal priest. But the persuading of the superstitious and bigoted of both sexes, and a vast majority of at least female Roman Catholics, that *not* to submit thus blindly to some priest was inevitable damnation, was such a carrying out of the monastic principle as Loyola, or even Laynez, never dreamed of, and is such a multiplication of Papal police as Paul III. or the devil could hardly have hoped for three hundred years ago.

But the power given to the Papal priesthood as a polity is not the only nor the most frightful consequence of this doctrine.

What fancy-sins, so to speak, what sins upon individual account, are piled up, heap upon heap piled up, unsuspectingly, or at least unhesitatingly and without remorse, may easily be imagined, whenever the eyes are opened to see, and the heart enlightened to understand another Papal doctrine, that of PROBABILITY.

It is a principle in Zoroaster's code of morals, that, in any doubt about an action, whether it be good or bad, we must abstain from doing it. The now established doctrine of Rome is just the opposite. A doubt about an action's being unlawful, at once makes it lawful. The doubt may be thrown away upon the faith of *probability.*

Nor does the doctrine of probability stop here. Rome has laid it down as a principle in her morality, that *personal conviction* of the unlawfulness or dangerousness of an action is no bar whatever to its being lawfully "directed" by a priest, or virtuously perpetrated by his penitent. The opinion of any one unrepudiated theologian makes a *probability.* And the "director" is at liberty to be silent as to what he himself in his conscience believes right, and to give advice according to what is made probable by the idiognosticism of any unheard of casuist, by the authority of some individual Sanchez or Escobar. "*Confessarius, aut alius vir doctus potest consulenti respondere secundum aliorum probabilem sententiam, si forte ei hæc sit favorabilior, prætermissa etiam propria probabiliore et tutiore.*" Consequently,—and the logical conclusion, so far from being kept *in petto*, is published "urbi et orbi;"—any Roman Catholic may without blame wander up and down the earth, from one director to another, till he find one to his mind, and thus have sacred warrant to do, what in his soul he believes to be a deed of sin. "Non sunt damnandi qui adeunt varios doctores *donec* unum reperiant faventem sibi." Nay, adds the adopted infallibility of Liguori, the search for this anticipated absolution is itself a proof of moral orthodoxy: the predetermined sinner will have *probability* before he indulges himself in crime! "Intendit sequi opinionem probabilem!"

Why, my dear Lord, what must men be turned into, if ever the general practice of the world could be brought down to the level of Roman Catholic principles?

All that, in unsophisticated minds, constitutes the distinction between saints and devils is at an end. A Roman Catholic living in the world may aspire to "perfetion." He enters into a lay "aggregation" of some religious order, makes his vow of obedience, and may any day have the duty of shooting his sovereign imposed on him, with the authority of fourteen at least of the most learned Jesuit doctors, Sa, Valentia, Delrio, Heissius, Mariana, Cardinal Toledo, Suarez, Lessius, Salas, Tanner, Castro-Palao, Becan, Gretzer, and Escobar. Or, he may keep a certain liberty, and, acting on Liguori's hint, choose

* I was once admonished, in writing, by the superior of a religious congregation, how extremely dangerous it was for a nun to be made acquainted with this fact.

† Dispensatio potest impetrari non tantum pro ignorante sed etiam invito.—LIGUORI.

‡ *Non est censendum quod superior dans licentiam, eam limitet tantum ad usus licitos; quia ipse dando licentiam generalem, vult et potest tollere impedimentum, quod subditus habet ex licentiæ defectu ad vendendum. Pari modo ac si Pontifex dispenset cum consanguineis ad matrimonium, non solum dispensat ad actum conjugii sed tollit malitiam incestus,* etiam quoad cop illic. THEOL. MOR. v. 31, II.

|| Of the authenticity of this letter the following note is sufficient evidence: "The Rev. H. Allen begs to inform the Rev. Pierce Connelly, that the correspondence between Cardinal Wiseman and himself respecting the Eastern Maronites, has been published in the Brighton Gazette of the 13th of the present month. Brighton, Feb. 26, 1851."

§ De Monachis, lib. ii. c. 30.

|| "If she chooses to put on the black veil, then she will not be free in conscience to leave the convent; *that is, it cannot be allowed her to violate the solemn promises she will then have made to God.* . . . . . *Whoever has been subject to such compulsion*, (to enter a convent,) may protest against her profession at any time within five years after it, and, *if she can prove that her profession was made against her will, she will be allowed to quit the convent.*"—A Letter to the Editor of the "Times," signed "I. W. HENDREN, Bishop of Clifton."

an "agreeable" director, who will indulge him in poisoning his own father, which, according to the Church of Rome, may occasionally be innocent and lawful.

It is not a dozen years since this new complete system of morality was solemnly adopted by the Church of Rome. It is not, even now, known by name to one in a hundred of the educated Roman Catholic laity. Yet the wonderful organization of the Jesuits, who are the great patrons of the system, has made it almost the only one followed practically by the priests, or at least the one greatly preferred by the authorities of the Church of Rome. I was indeed, as your Lordship may perhaps remind me, allowed to renounce it for myself so lately as 1845 at Rome, at a board presided over by the Cardinal-Vicar, upon my examination for admission to the Papal priesthood; but it must be remembered that it was under high protection, that Gregory XVI., by a *proprio-motu* rescript, addressed a year before to the Cardinal-Vicar, had commanded me to be received to the priesthood without delay or interstice, and, moreover, that the only person likely to protest, the representative of the Jesuit general, was absent at the moment of the discussion, which was cut short by authority. Moreover, I did not impugn the system which I rejected for myself. No Roman Catholic would dare to do so. The Papal Church has solemnly and irrevocably made herself responsible for it. Other systems she may still tolerate, this one only she adopts and recommends, and of course forbids to be impugned. "*The works of St. Alphonso (Liguori) not only do not contain any proposition whatever which can be called schismatical or scandalous, but also none which are either pernicious, erroneous, or rash; the morals, therefore, of this saintly Bishop cannot be censured, without setting up as a censor of authority itself—without, in fine, censuring the decision of the Holy See.*"* And in Liguori's morals, perjury is made a duty obligatory upon all men. Truth is absolutely repudiated *per se* as being equally dangerous to society with falsehood; and among the practices which may be occasionally innocent, are set down, as I have just said, a subject's murder of his sovereign, and a child's of his parent!† Every chain that binds men to each other is broken by the Papal Church. The only one she leaves unbroken is that which binds men to herself.

* "LIFE OF ST. ALPHONSO LIGUORI," edited by the "Fathers of the Oratory," "approved and recommended" by Dr. Wiseman, vol. v. 296. *Richardson & Son*, London.

† The following are among what the Dublin (Roman Catholic) Review very accurately terms "The decisions of the Church" of Rome:

"TO SWEAR WITH EQUIVOCATION, WHEN THERE IS A GOOD REASON, and the equivocation itself is lawful, IS NOT WRONG; for where you have a right to hide the truth, and you do it without a lie, no irreverence is done to the oath. Indeed, if it be done WITHOUT ANY GOOD REASON IT IS NOT PERJURY: for, according to one meaning of the word, or limited mental reservation, you swear the truth."

"IT IS CERTAIN, AND COMMONLY HELD BY ALL DIVINES, THAT WITH A GOOD REASON, IT IS LAWFUL TO MAKE USE OF EQUIVOCATION, AND TO CONFIRM THE EQUIVOCATION WITH AN OATH. THE REASON IS, THAT WE ARE NOT DECEIVING OUR NEIGHBORS, BUT, FOR SOME GOOD REASON, LETTING THEM DECEIVE THEMSELVES; and on the other hand, we are not bound to speak according to the minds or meanings of other people, if there be a good reason; and any honest purpose, such as taking care of our money, or our bodily or ghostly serviceables, is a good one. There is, indeed, a question, whether it be a grave sin thus to SWEAR WITHOUT A GOOD REASON. Viva says it is; and so does Busembaum, as he asserts, with Layman, Sanchez, and others, commonly. But he is wrong in citing Sanchez, and calling his opinion common. For SANCHEZ HOLDS THE CONTRARY; and so do Cardinals Lugo and Cajetan, and the Salamanca doctors, with Soto, Valdez, &c., &c., and Busembaum himself thinks their opinion probable.

"ON THE OTHER HAND, IT IS LAWFUL TO USE RESERVATION *non-purely* MENTAL, EVEN WITH AN OATH, provided there is a possibility of detecting it by circumstances. This is the common opinion of nearly all divines. Even the over-rigid theologians deny that it is unlawful to use *non-purely* mental reservations. And the reason of it is, that if it were not lawful to use reservation *non-purely* mental, there would be no way left of concealing a secret—though you could not reveal it without loss or inconvenience,—and this would be as mischievous to human intercourse as lying. The Pontiff's (Innocent XI's) condemnation of mental reservation is rightly to be understood of reservation *purely* and *strictly* taken; and that only can be called true *mental* reservation which is made *only* in the mind, and remains so concealed, that by no means can it possibly be discovered from outward circumstances. And hence Cardenas and Felix Potesta say, that as often as any one is required to conceal another's disgrace, he may lawfully say, *I know nothing about it*; that is, *I know nothing about it proper to be told or fit to answer.*"

"If the crime charged be secret, then the witness may, NAY HE IS BOUND, TO SWEAR that the accused is innocent."

"It is lawful to kill him by whom it certainly appears that snares are prepared to kill you; as, for example, IF A WIFE KNOWS THAT IN THE NIGHT SHE IS TO BE KILLED BY HER HUSBAND, IF SHE CANNOT ESCAPE, SHE MAY ANTICIPATE HIM."

"It is lawful to kill one who attacks your property, if it is of value, and cannot be otherwise defended or recovered again, than by the death of him who would tear it from you." (Diripientis,—the distrainer, for instance.)

"It is asked, Whether it is lawful for clergymen and monks to kill an unjust attacker of their valuable goods? Lugo and others affirm this as more probable, because the right of defence is a part of natural law, and, therefore, competent to every one."

"The question is, Whether it is lawful to ANTICIPATE an aggressor? Cardinal Lugo, Bannez, Vasquez, Molina, &c., say, that it is not necessary in order to kill an invader in your own defense, that the other should have begun to molest you; it is sufficient if he is prepared to do so."

"Although on account of any contumely, such as if a gentleman is called a liar, it is not lawful to kill another, because the affront may be, and usually is, repelled otherwise, Diana, Lessius, Hurtado, and twelve others, agree THAT IT IS LAWFUL, if the aggressor should try to strike with stick or hand, any man of rank or station, and he is not able otherwise to avert the insult."

These "decisions of the Church," are taken from "CASES OF CONSCIENCE."—*Bosworth, Regent Street.* The original authorities,—every one of which I have verified,—are given by the Author.

From the Banner of the Cross.

Meditation for the Holy Communion;

IN ST. MARY'S CHURCH, BURLINGTON, ON THE EIGHTH SUNDAY AFTER TRINITY, MDCCCLII.

Being the first after the funeral of Bishop Henshaw, and the burning of the steamer, Henry Clay.

"In the midst of life, we are in death." These words are not in holy Scripture. But they seem so fit to be, that the celebrated Robert Hall is said to have written a sermon from them; and only found his error, when, on looking for the verse and chapter, he could not find them in the Bible. How few they are, into whose heart they have not entered: as the grave was just about to close on all that death could take, of some beloved one; not lost, but gone before. Well for us, if the lesson which the dead can only teach, are brought home to our bosoms. Well for us, if the time, the place, the sighs, the sobs, the tears, make personal the sad and solemn words, till we are made to feel that, "in the midst of life, *we* are in death."

"In the midst of life, we are in death." With every moment, that flits by, these words fulfil themselves. The grave is ever open. Not a sand that trickles from the hour-glass, that does not fall, as "dust to dust." Not a breath that plays among the pines, that does not waft a soul, from earth. So frequent, falls the stroke, that like the ticking of the clock, behind the door, we come to be unconscious of its fall. The bolt must burst upon our own hearthstone; or strike some monarch of the forest, down; or wrap itself, in some unusual turn, to arrest our notice, and impress our hearts.

"In the midst of life, we are in death." A venerable Bishop, whose praise is in all the Churches, leaves his diocese, his parish, and his home, to do the duty of an absent brother, whom sickness forces from his flock.* It is an errand of benevolence. But one, to enlist his liveliest interest; and gratify the deepest feelings of his heart. He goes, as Bishop, to a diocese which he had served for six and twenty years, as priest. He returns after nine years of the cares and toils of the Episcopate—such toils and cares, let me assure you, as no other office brings to man—to the scenes of his earliest service, and the friends and companions of his youth.—And his heart may well have swelled, with an unwonted rapture, as he gazed, again, upon their "old, familiar faces;" and the message of salvation been delivered, with unusual unction, in the midst of memories so tender, and of associations so endearing. Alas, the vanity of human things; even the purest and most holy! His ministry has scarcely reached ten days, when, in a moment; as he rested from a day of toil and travel; his youngest born sleeping, unconsciously beside him; toward the morning watch; the wing of the death-angel sweeps across him, and the half of him is dead. And, in eight short hours, he sleeps his life away, upon the bosom of his child. Is it not true, that, "in the midst of life, we are in death?"

"In the midst of life, we are in death." A fair young girl,† just in the flush of sweet sixteen, leaves her dear home, upon a summer's day, in quest of health and pleasure. The world could be no brighter than it was to her. Her father, mother, brother: all were with her. Was delight in store? How keener, how much more delightful for their sharing it! Did danger threaten? Where could safety be, if not upon a mother's bosom; by a father's side? In mirth and merriment the crowded bark sweeps on.—None gayer and more joyous, we may well believe, who knew her well, than she. And, in a little more that day of pleasure will be past. But to be followed, to her eye of hope, by others and more abundant. But see, the smoke, the stir, the flame! And then, the cry of fire; the crackling of the burning wood; the one wild shriek, wrung from five hundred hearts of terror and dismay. There is one moment, only, for the choice: and that, between the water and the fire. They look. They leap. They plunge. A mother's heart is nigh. A father's arm encircles both. But, in the fearful struggling of that drowning crowd, they have been thrust asunder. And, when again they meet, the father and the husband, the brother and the son gaze in mute agony upon the cold and dripping corpses of the wife, the mother, the daughter and the sister. How true it is that, "in the midst of life, we are in death!" And how should you, my children, lay the lesson to your hearts, before whose eyes she flitted, as but yesterday, "like some gay creature of the elements."

My beloved, there is One, who holds the keys of life and death; He brought us into being; He withdraws us in His time. There is no help, no hope, no comfort but in Him. When the stern sentence that must pass on all of women born, is uttered, "Dust thou art, and unto dust thou shalt return," the rarest skill, the tenderest care, the fondest love, are ministries of helplessness. The manly breast, that would rejoice to bare itself, and take, as in a target, the dart that hurtles through the air, to quiver in the heart of his beloved, can but burst itself in sobs of anguish inexpressible. And the mother, that has yearned her darling into life, and laid her life all out upon it, every day, must let it slip from her fond arms into the grave, that will shut in her heart beside her baby's dust.

But sorrow not, beloved, as they do, "who have no hope," at this, which from the time that Eve embraced her murdered Abel, has been reenacted within every human heart. Death is not death to them that fall asleep in Jesus, but a new and better life. "I heard a voice from heaven,"—I beseech you, listen to it now,—"I heard a voice from heaven, saying unto me, write, from henceforth, Blessed are the dead who die in the Lord. Even so, saith the Spirit: for they rest from their labors." And the Cross, on which that blessing was procured for us, which makes the grave the gate of everlasting life, is here to-day: and, in this blessed sacrament,—the sacrament of sympathy, the sacrament of succor, and the sacrament of salvation—renews to every trusting heart, that "blood of sprinkling, which speaketh better things than that of Abel." "Come unto me, all ye that travail, and are heavy laden; and I will give you rest." "This is the bread which cometh down from heaven; that a man may eat thereof, and not die." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

It is the sacrament of sympathy. And who, in this sad world, can live without it? It knits us, with each other. It knits us, with the faithful dead. It knits us, with their Lord, and ours.

"Angels and living saints, and dead,
But one communion make;
All join in Christ, their vital Head;
And of His love partake."

It is the sacrament of succor. It is "meat indeed, and drink indeed." It is for spiritual nurture. It is for spiritual consolation. We feed, by faith, on it, upon "the bread of heaven." We are comforted, by faith, in it, with the dying, yet undying, love of Christ. He calls us, in it, to His Cross. He shows us, in it, how He sorrowed, what He suffered, for our sakes. And, when our hearts are melted, all, by the sad tokens of His love, who died for us, He lifts them up, in glory, and in joy, by the assurance, that the same, who died, has also risen, for us: "dying for our sins; and rising again for our justification." And fills our mouths, and satisfies our souls, if we believe in him, with that unanswerable argument of the Apostle, "He that spared not His own Son, but delivered Him up for us all; how shall He not, with Him, also, freely give us all things?"

And it is the sacrament of salvation. "The supper of the Lord," as we are beautifully taught, in our eight and twentieth article, "is not only a sign of the love, that Christians ought to have, among themselves, one to another; but, rather, it is a sacrament of our redemption, by Christ's death." Come then, beloved; and, from a dying life, and from a world, that lies in wickedness, seek shelter, at the Cross of Jesus Christ. "In the midst of life," indeed, "we are in death." But, in the death, which He endured, for us, our life is hid, in Him. "For, if we believe that Jesus died and rose again; even, so, them, also, which sleep in Jesus, will God bring with Him."

When holy Richard Hooker, on the day on which he died, had received this blessed sacrament, he uttered, with his dying lips, these words: "I have lived to see this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account, with God, which I now apprehend to be near. And, though I have, by His grace, loved Him in my youth, and feared Him in mine age, and labored to have a conscience void of offence, to Him and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, in His merits, who died to purchase pardon, for penitent sinners." Beloved, the death, which came to him, must shortly overtake us all; we have all lived long enough, to find and feel, that this world *is* "made up of perturbations," and, though we cannot all profess the piety, which was the daily beauty of his life, in youth, and manhood, and old age, we all can make his plea; for the forgiveness of our unrighteousness, for His merits who died for us. And, if we make it, here; if we make it in earnest faith; if we make it in humble penitence; if we make it in unreserving love, we have His tokens, in our hands and in our hearts. The blood of the incarnate Lamb shall be the sign and seal, to us, of the true Spiritual Passover: and "he, that eateth of this bread, shall live forever."

* The Bishop of Rhode Island had gone to minister in the Diocese of Maryland; Bishop Whittingham having gone to Europe, for his health.

† Maria W. Bailey, daughter of Professor Bailey, of West Point, perished with her mother, in the destruction of the Henry Clay. She had been for a few weeks a pupil a St. Mary's Hall.

Communications.

For the Churchman.

"It is Uncharitable."

In Eph. v, 15, 16, St. Paul uses this language, "See then that ye walk circumspectly, redeeming the time, because the days are evil." Never perhaps (we go on to remark in continuation of our article) was this admonition of the Apostle more appropriate than at the present period. The days in which we live are emphatically "evil". Now, as when the Apostle wrote, the contest between Truth and Falsehood, is fierce and earnest, and at times they look so like each other and seem to lie so close together that a plain man *needs* circumspection, needs to keep his eyes open, *inspecting all around him*, lest he lose his way or miss the mark.

On one hand, in one extreme we have Sectarianism railing against creeds and forms; making every man his own Priest and Teacher; robbing the Church of her holy office, as witness and keeper of holy writ; causing the Word of divine truth to bow to the crude opinions of the mere sciolist: so that the sectarian's *opinions*, after all, are his *Bible* and the creed on which his church is founded. On the other, bringing up the rear and joining hands with the sects (as we remarked in our first article, with the only difference that we can see as to the result, that where the sectarian puts *himself*, the Romanist is gracious enough to put the *Church*) is the cunningly devised fallacy of Development, which if it does not *discard* with the sectarian, yet *undervalues* the witness of the early Church; and that on the principle that the early Church did not possess the *whole* truth, or if it did possess it, it did not teach it—*that* being left to future exigencies, as time and circumstance might require—we have Rome with her addenda to Scripture and primitive teaching; with her infallible guide who claims to stand in Christ's place on earth with power to open and shut the kingdom of heaven; not content with the rightful prerogatives of the Episcopate, which, from the voice of Scripture and Antiquity pertain alike to all who succeed the apostles in their office; but arrogating to himself the supreme pastorship of the whole Church and vainly offering to us a free passport to heaven, if we will but yield our minds, our wills, our consciences—made keen and alive to better things by the faith and examples of that glittering line of worthies who succeeded to the place and seats of the apostles, ere Rome dreamed of her novel pretensions—to his keeping and guidance.

Here then on either hand we have a portentous evil. For in each of these systems (sectarianism can hardly be called a *system*—it is a coat of too many colors—yet when we view it as a *whole* in its antagonism to the Church, it assumes the aspect of a system) if we scan them narrowly, we shall find a *portion* of the truth, but alas! much that is not truth, which yet to the unpracticed eye looks very like it. For instance, Rome presents the *appearance* of unity; sectarianism of enlarged liberty and charity: the former until closely examined appears plausible; the latter, striking and popular. And so by one or the other, the mass is deceived, or drilled into the ranks, just as the fancy turns. For there can be no true unity in any system whose tenets in the main are repugnant to Scripture, and which can find no fellowship in heart, in life, in faith, in dogmatic teaching with the Holy Catholic Church of all ages, the Church of "the Apostles and Prophets" of which "Jesus Christ himself is the chief corner-stone." And Rome is no sooner brought to the test of the "Quod Semper" than the fact is apparent that she has raised a mighty barrier between herself and the early Church, and though she has striven of late to conceal her deformities by cloaking them under the bold and to some minds, plausible, notion of Development, yet has she striven in vain. The eagle-eye of the Church which penetrates her history of the past, and ever keeps it fresh before her children—that history of breathing truth, the testimony of the primitive Church, by which she is guided—will ever confront Rome with the evidence of her departure from Catholic Truth and expose her unsoundness.

Now again with reference to the aspect of sectarianism, can there be *true* charity without a yearning for the truth—for "charity rejoiceth not in iniquity, but in the truth." Neither in any organized body whether civil or religious can there be *true* liberty without the wholesome restraints of law: equally true is it that in every system claiming to be religious (sectarianism it is apprehended does not claim to be divine) there must in the main, be exemption from creature or will-worship, or its existence will be *ipso facto* evidence of the want of a divine origin. And to my mind the sect spirit has its rise in mere will-worship—the desire of the creature to take his eternal interests out of the hands of the Creator and become the maker of his own conditions of salvation. The history of the rise and progress of the Anabaptists and the canting and whining of Puritanism in the days of Hooker, afford the vouchers. As with Corah, Dathan and Abiram, the altar on which sectarianism sacrifices is self-will. We are they who ought to rule and teach: who shall lord it over *us*? It boots little that God hath ordained Moses and Aaron, or Bishops, Priests and Deacons in His Church, sectarianism will not see it, or if it sees it, will not heed it. It *will* go to heaven in its own way: it *will* be self-taught, self-originated and self-originating. And yet a little while and we shall have another *church* which I suppose will take the name of the "*Spiritual rapping*" church and which for ought that I can see, will have to be recognized by the sects *(for consistency's sake)* as a true and valid *church*, since without doubt, it will embrace to the full all their principles of charity and liberality and will be *professedly christian*, taking the *Bible* as its guide, only going a few steps farther perhaps in lopping off objectionable doctrines;—still as the coined phrase runs, clinging to "*essentials*", and only *allowing every man to hold and believe what seems right in his own eyes!* And as this is the prevailing sect spirit, *acted upon*, if not written and published, it seems plain that it will have to recognize as a *co-laborer* this last demonstration of "evil" in this enlightened age! And whether this work be recognized by sectarianism or not, it will ask no favors of it: sectarianism has prepared the way for it: it holds in its germ, not yet fully developed, *all the principles* of sectarianism, *all its charity, all its liberality;* it is in short the *embodyment* of all that is contained in sectarianism and will eventually swallow it up! It has all its Latitudinarianism, all its Rationalism, all its objections to creeds and forms, all its dislike to the Church, all its deadly hatred to "*Priestcraft*," and what is more it has *a faith* (such as it is) and it believes it and insists on it and acts on it, openly and above board; it has moreover, what sectarianism has not, a recent longing after the hidden, the unseen, the mysterious. What then is to hinder its final absorption of all sects into one grand whole, the complement, the climax, the embodyment, result of the sect system, developed, drawn out, and fully marshalled under the banners of Infidelity? The writer is no prophet, but he comes in contact every day with the practical workings of all these systems, and what he writes he feels, he sees; it may be long in coming, but in the end he believes what he has written will prove true. Perhaps we shall be roundly berated by some churchmen for the views expressed: but that will not in the least change our opinions: some, I know, are too "charitable" to call things by their right names; but from these we have not learned our theology. And all that we would say, is, be patient; the end will come; the history will be written—sectarianism will be developed in "spiritualism" and absorbed by it and the whole will end in Infidelity. Let churchmen take heed, lest in their excessive "*charity*" they pierce the heart of their spiritual mother, by giving countenance to this latest edition of error. The Church has nought to fear for her children, especially, if they be *taught* what holy things are in reserve for them; what holy privileges are theirs; what treasures for time and eternity are in her Holy Catholic Faith! She has "the Faith"; she keeps it before her children; it is definite; it is tangible; it has life; it has power: and wherever it is *taught* there is nothing to fear. For it lays hold upon the deeper fountains of the heart; it is felt to be true, holy, divine; it meets man's needs; it satisfies the cravings of his heart; it takes him out of himself and causes him to bow before the Son of God and the majesty of his word and to love the teaching and the discipline of the holy mother who when she pressed him in her arms, left upon him the impress of the reeking cross, the sign of his title to "inheritance undefiled and that fadeth not away" reserved for him in heaven, if as a loyal son, he live *in* that Faith and groweth up "unto the measure of the stature of the perfect man in Christ Jesus."

But surely this is no time to be tampering and yielding when error, with its hydra head, is *so busy*: when all its powers are constantly exerted around us, night and day, in the secret conclave, in the open street, on the public highway.

But we go on. The Sectarian motto is, "come thou with us, and be free from formalities and shackling creeds, that tie down the intellect in this NINETEENTH CENTURY: believe what you please, go to heaven in your own way: be no longer gulled by Priestcraft:" we be free from bigotry: we breathe an atmosphere of enlarged charity and liberality: we hold that it is illiberal, narrow-minded and uncharitable, to tell a man that he is in error: it is harsh, grating, uncivil, disgusting to "ears polite:" all you need is to be sincere: sincerity is the whole test of truth with us: we ask you nothing about your faith, as to its kind or quality; only we ask you, "*have you faith?*" but as to its kind or quality, that is another matter: the *Bible* is our platform, and *that* you may interpret as you please; only you must *say* that you accept it, that will suffice."

Such then is the creed of the sects, not indeed as before remarked printed and published, but *acted upon, professed implicitly*, on all occasions:—insomuch that a churchman dare not raise his voice in behalf of "the faith once delivered to the Saints," or cast a shadow of doubt over this wholesale creed of no-creed, but he must incur the coarsest vituperation and the sweeping charge of uncharitableness—as if the truth could be compromised or bartered away at man's pleasure.

And it is from this point that the sectarian sees the churchman a bigoted, illiberal being, simply because he has a faith and will not yield it before every wind of doctrine to flatter the pride of error, or cozen folly by a falsehood!

But without pausing to disclose the falsity of this creed of the sects, as an argumentum ad hominem, let us inquire how far they go in practicing its precepts. If then we view them in their practical workings, notwithstanding all their professions of liberality and cant about freedom from forms, we find that they are the veriest slaves, if slavery it be (we take the term from *them*) to the rules, or forms, or notions of their societies. Methodism with its camp-meetings and class-meetings, and revivals, is the very sentimentality of formalism: formalism is deeply graven on every idea and principle of its external work. Even its conversions are done to hand in a certain set form, having their regular periods and grades. And the same may be affirmed of all the sects with their impassioned prayers and systematic revivals. They all develop in a *form*, which is but a poor substitute for the spirit and reality. A Puritan cannot even come to church (which is now and then the case, and which he doubtless thinks a great honor to the poor church—but *he does it to show his charity*) without bringing *his form* with him; for while the congregation *read he stands* bolt upright; and thus even now in the sanctuary of God, as often as he sets his foot there, does he manifest the same spirit which characterized his party in the days of Cromwell. It may not be true of *all* Puritans who occasionally attend the services of the Church:—some may have the good manners not to act thus rudely in violating the Church's order, from which they might have abstained, their attendance being voluntary;—but the writer repeats what he has often been pained to witness.

Again while the sects agree in nothing more fully than the dogma that each man stands alone before God, and has the guaranteed privilege as an inalienable right, given him of God, to interpret Scripture as he pleases, discarding the consentient voice of the Church Catholic of all ages; yet whoever makes the trial will find that, among all and singular of them, if he consult their standards (should they happen to have any) the Scriptures are already interpreted to his hand, and if he be honest he will be *bound by that interpretation.* True, in their standard he will find many things that have grown obsolete and been discarded. The Presbyterian confession of Faith, for instance, teaches Baptismal Regeneration, as plainly as words can teach anything, but he would be scoffed at, ridiculed, did *he* presume to hold such a doctrine; for though he might cloak himself under the confession, yet he would be told that this is an exploded doctrine, because it is not in keeping with the spirit of the age, the spirit of the age having discovered some better things than that good old Catholic verity, or he might be told, as the writer once was, by a Presbyterian elder, when closely pressed with the naked fact, the book being open before him, that the confession of faith in the most unequivocal manner teaches Baptismal Regeneration, "Ah we understand the language differently"! That is he had a secret mystical way which yet he could not explain, of *getting around the plain teaching* of his standard:—not that he would *deny* the soundness of the teaching of his confession: no, not he;—but that words *have another meaning than that attached to them by all mankind!* What a happy thing it is that sectarianism has the power of regulating the English language, as well as everything else! It saves it from a world of perplexity? Wonder if it is a part of its boasted Evangelicalism"!!

But to return. Suppose, for instance, a man unites with the modern Arians, can he hold the divinity of Jesus Christ? Nay, I trow not.—The key-stone in its arch, is the arch-heresy which tears the diadem from the brow of Jesus of Nazareth, and with the Jews denies his divinity, *the Jews who crucified Him because He set up such a claim!* So too of Methodism, Presbyterianism or any of their cognates, who among any of these sects, or their branches, could hold the doctrine of the *divine* right of Episcopacy exclusively and retain his membership? And yet forsooth Methodism calls itself Episcopal, and *professes* to hold Episcopacy. *Why, if it be not of divine appointment?* And if it be of divine institution, with what show of consistency can they own any other system to be true? Or suppose a Methodist was to maintain that *John Wesley* not being a Bishop, could not make a Bishop, a thing he never dreamed of even *attempting* to do: or suppose he should argue that (taking the language of the Book of Discipline)—"How is a Bishop to be ordained?" "Ans.: by the laying on of hands of at least *one* Bishop and *two Presbyters*"* John Wesley *not* being "*one Bishop and two Presbyters,*" could not have made a Bishop, *even according to the Book of Discipline,*) for what is necessary *now*, must have been *always* necessary, to the constitution of a Bishop);—and that therefore *they have no Bishops*:—how long do you suppose he would be tolerated by his society? No longer than they could oust him!

Again, and still farther to meet them on their own ground, with all their boasted liberality, which of their distinctive tenets do they ever compromise? Measure them even by their creed of no creeds, and then propound the question: How squares their *practice* with their *profession*? And it will be found that they *profess* one thing and *practice* another; and that while they *talk* of liberality, they are of all men the most illiberal. Not one jot or tittle will they yield, even when all their make-shifts are battered down, and they are convicted to the very teeth by the undisguised truth. And yet, forsooth, unless a churchman's principles which he fears not to bring to the test of Scripture and antiquity (this last word is very hateful to sectarianism; it can have nothing to do with it)—and which he *knows* to be true by every mark necessary to establish any truth in Christian ethics, are like a weather-cock, veering about with every wind of doctrine, his own are continually saluted with the cry of bigotry and illiberality. But it happens that we have occasionally a practical demonstration of the working of these liberal minded gentlemen. Not long since we had evidence of the fact, that one of the liberal-minded *Doctors of the* Church, graced with his presence one of the revivals so called of the Methodists, and preached for them.† Now we ask with all their boasted liberality what part of distinctive Methodism, did those Methodist brethren of the aforesaid Doctor yield or compromise? Not one jot or tittle. And had the aforesaid Doctor dared to propound to them, in truth and sincerity the faith of the Church, touching the Christian Priesthood, he would soon have had practical demonstrations (but perhaps not very agreeable) of *their* liberality and charity! The Doctor then compromised the principles of the Church, and not his Methodist brethren those of Methodism. And so a churchman will ever find, if his ears are tickled with this cry of liberality. He may give away principle forever, and yet, like the grave, sectarianism will never be satisfied, but will forever cry, give, give! Not that we fault-find sectarianism for condemning the Church, or any or all of her doctrines; for if the sects think her even to be the offspring of the evil one, we think they are bound in common honesty to say so. But we do think it decidedly dishonest to *talk* one way and *practice* another: we do think it savors of cant, if not hypocrisy, to hear men charging churchmen who straitly hold and teach the Church's faith, with a want of charity, when they themselves never yield one of their tenets, even to meet the enlarged and excessive liberality, of the most liberal of the Church's doctors.

N.

* I quote from memory, but think I have given the *exact words.*

† If we mistake not, the law *spake* in this case. See Gen. Canon 45.

NOTE.—Some gentlemen are wonderful sticklers for the *very letter of the law* when it suits their convenience; but somehow they manage, when they meet with a law that has "a letter" which goes against the grain, to take the "letter" out, and then the law is all *spirit*, which means that they can twist it to the right or left as it suits best. Wonder if this is not the case, in *a diocese in which the law is express to the contrary*, when a clergyman, steps into a brother's parish, marries a couple, almost at the Rector's door, pockets the fee and returns home—the *law* all the time speaking out, "thou shalt not do that thing"?

To be continued.

For the Churchman.

EXTRACT from the address of Richard H. Dana, Jr., Esq., before the literary Societies of Hobart College, Geneva.

[The object of the address was to distinguish what the speaker considered to be true philosophic humane conservatism, from the mere selfish preservation of caste, privileges and material prosperity, of an individual or a nation, which often takes the name of conservatism; and to show the connection between true conservatism and the generous impulses of youth. Among other illustrations was the following.]

A still better illustration of an active, reforming conservatism, is in that religious movement which has so stirred the Church of England during the last fifteen years. Before this began, there were but two prominent features in the Church. The Erastian, a mere high-tory establishment interest, looked upon the Church as an institution founded by Henry VIII, to be maintained as a mode of sustaining law and good order. This conservative locked up his church from all the world except on Sunday, and then locked himself and his family safely in a big pew, in which he held an exclusive privilege, shut out the poor, discouraged the agitation of religious subjects, and thought he was making the Church an admirable conservative institution. The other element, known as the Evangelical, deserving credit for a greater zeal of God, yet worked counter to the system of the Church, and indeed almost altogether out of it, and rather added to the influence of dissent.

From Oxford emanated a new revival of religion. It has acted *more humano*, with many faults and errors, and has borne along on its surface some bigotry and some dandyism; but, in the main, I believe it has excited an influence which, under God, will save the Church of England in the increasing demands and power of the popular element. It combines, in a remarkable manner, conservative intellect with radical sympathies. Its most marked practical effects have been that it has opened the Churches, freed the schools and colleges, increased the labors of the clergy, re-instated the poor in the House of God, revived those sacraments, observancies and duties with the social life, the dearest domestic ties, the great epochs in the life of every man and every household—with birth, childhood, youth, marriage, age, sickness, recovery, death, burial! At Christmas, the "fir tree, the pine tree and the box together, beautify the sanctuary," and at Easter or Whitsunday, childhood and maidenhood bring their first offerings from the field to be sanctified in the service of the Most High. It has done more than anything else could do to break down aristocratic privileges in the house of God, for it has brought to bear against them popular feeling, Christian duty and priestly interest. It has built and renovated churches, re-established the broken font and over-turned altar, multiplied schools and colleges for free education, the ignorant are taught, the rich are taxed, the sick are visited, and the poor have the Gospel preached to them. It seeks to reduce over-grown salaries and foundations, and apply the surplus to free education, the building and maintaining of free churches, and the frequency and dignity of Divine worship. It is willing to sacrifice much of the supposed advantages of connection with the State and the patronage of the Government. Wiser in its conservatism than the Georges, it sends bishops into every colony and province; and, at home, would multiply them for usefulness at the expense of their wealth and external dignity.

In our own country, our Church is exhibiting herself in a new and more glorious light. Time was when it was looked upon as a respectable relic, a kind of chapel of ease and gentility, where good taste and privilege could reign undisturbed. The churches were built in fanciful spots, sumptuously pewed and cushioned, carefully locked six days in seven, and on the seventh open to a select audience.* Now the Church is becoming a working, active, sympathetic Church. Its services and duties are increased. It is brought home to our business and bosoms. It is a teacher and minister to the poor and humble. The privilege and care of proprietors yield to the rights of the many. Its duties are its interests. If it is exclusive and fastidious, if the man with the gold ring is served and privileged, and the poor man is put aside, is it not carnal? Is not the free, equal, humane, plastic, adaptive system its true conservatism? Is it not policy as well as justice and Gospel precept? The central situation, the open door, the free sitting, the frequent service, the well worn aisle, show that the churches are built for the glory of God in the use of man. The absolute unity and equality of all in the Communion, is the truest, the most heartfelt, the most reliable fraternity and equality on earth. It can alone over-ride all distinctions of age, sex, station, climate and color. By it the Church has followed the Indian in his retreat through the forest, and in her borders the Ethiopian stretches forth his hands to God.

* The transplanted Erastian, here only an assuming Dissenter, could not commend the Church to the confidence or sympathy of the people, while the zeal of the Evangelical, embarrassed by a machinery it could not use, resulted in a cramped and feeble imitation of the Methodists and "new measure" Sectarians.

For the Churchman.

A Dilemma.

Mr. Prescott is sentenced to suspension for contumacy by an ecclesiastical court. He applies to the Bishop to revise that sentence, on the ground of want of jurisdiction and illegal proceedidgs in the Court. The Bishop refuses, on the ground that his duty under that particular canon (1846 sec. 4) is executive and not judicial.

Mr. Prescott then raises the question of the jurisdiction and proceedings of the Court before another ecclesiastical tribunal, by declining to comply with the sentence, and contends that there has been no judicial revision of the sentence. The counsel for the prosecution contends and this tribunal decides, that the Bishop's duty under the canon in question was judicial and not executive; and that, therefore, the original question as to the Court cannot be inquired into. And this Court sentences Mr. Prescott.

The Bishop, in pronouncing the second sentence, re-states, emphatically, that his duty with reference to the first sentence, under the canon in question, was executive and not judicial.—And the Christian Witness, his organ, after the decision of the last Court, re-states the position that the Bishop's duty was executive and not judicial, and goes so far as to say—and correctly, on that hypothesis—that whatever the Bishop may have thought of the sentence, he would have been liable to presentment himself if he did not pronounce and enforce it.

Here is a dilemma. But either way, one thing is certain, Mr. Prescott is the sufferer. The sword cuts him both ways, and does not cut the prosecution either way. If he goes to the Bishop to revise the sentence, he cannot, because his duty is solely executive. If he goes to a Court to revise it, they cannot, because the Bishop's duty was judicial.

It is a peculiarity of this case, too, that while the Bishop declines to revise the sentence because his duty is executive, and after the new sentence, both the Bishop and his organ, disagreeing with the Court, re-state the position, and thus clear the Bishop of all responsibility for the sentence, the Standing Committee, in the interval, cuts off all remedy and secures a conviction, by contending and procuring a Court to decide that the duty was judicial.

And from neither of these adverse decisions is there any appeal. Each is conclusive against the accused. Neither is of any value in his favor.

If anything is needed to show the necessity of a change in our judicial system, we think the series of contradictions and generally admitted errors in the proceedings against Mr. Prescott, of which the above is not the worst, will go far towards it.

U. U.

For the Churchman.

California and its Spiritual Destitution.

Albany, July 19th, 1852.

MR. EDITOR:

Dear Sir—My object in addressing you is to draw your attention, and that of the Church at large, to the present and pressing wants of the Church in California. During the past two years I have been regularly informed by frequent letters from a near relative residing in San Francisco, of the progress of Church affairs in that city, and especially of the unwearied and successful labors of the Rev. Mr. Mines in building up the Church there. But, alas! the labors of that devoted and self-sacrificing minister are in all probability no longer to be exerted in behalf of this cause, his health, as is well known, having become so feeble as to leave scarcely a hope of its restoration. My friend writes that the parish of Trinity Church has been erected, a handsome edifice, which, with its furniture, is free of debt. A large and attentive congregation gathers within its walls. Music of the highest order gives dignity and grandeur to the services.

But owing to the want of clergy, the Church would have been closed during the many weeks past in which the beloved rector has been unable to officiate, but for the voluntary services of the Rev. Orange Clark, who holds the appointment of Superintendent of the United States Marine Hospital, at that port. The congregation is able and willing to sustain a clergyman, and there are other abundant opportunities for the employment of Missionaries of the Church. In a letter received by the last steamer my friend says, "Where is the missionary spirit said to exist in the Seminary at the time our friends F——, P——, and D—— were there? Other denominations are constantly sending their ministers here; twelve arrived in the last steamer, but not *one* from the Church." This is lamentable—I might almost say disgraceful to us as churchmen—that the many steamers that leave here do not, at least *occasionally*, bear from our shores men who are willing to sacrifice *home* and *friends* to labor in that neglected portion of Christ's vineyard.

I believe the state of Mr. Mines' health is well known here, yet no one offers to go to his assistance. He has exerted himself beyond his strength, and all that he can now do is to pray for, and tremblingly watch his little flock.

There is work there for many of our clergymen. Why cannot a number be induced to go? If the removal of a few should increase the labors of those who remain at home, *let it do so*, they ought to be willing to do thus much for the Church abroad.

It is but little a *woman* can do, sir, but if these few lines should awaken an interest in the heart of even *one*, for the Church in California, I shall feel very grateful.

Respectfully, E. H. P.

BISHOP WHITTINGHAM.—Our readers will, we are sure, see with pleasure, the following extract of a letter from an American clergyman to one of our editorial corps.

"It gives me great pleasure to inform you, that on the day of my sailing from Liverpool (the 24th inst.) I met Bishop Whittingham in that city, very materially improved in health by the voyage, and in excellent spirits. He had passed two days in Liverpool and the vicinity, and was to set out at noon of the 24th, accompanied by his son for Chester—and thence for Wales, &c.

"Bishop Whittingham will, I am sure, meet a

most hearty welcome in England, and should his health continue to improve, the summer will be to him, I venture to say, one of the most profitable as well as agreeable of his life.

"I could hardly exaggerate, in language, the real condition of feeling in the English Church towards our own, at this moment: the desire to gain full and accurate information as to its condition and operations, and to give expression to the earnest sympathy felt in its fortunes. And I regard your Bishop's joining his brethren already there, at such a time, as particularly opportune."—*Church Times.*

THE CHURCHMAN.

NEW YORK, AUGUST 21, 1852.

Divisions in the Church.

We were considerably edified by reading in a late number of the "*Presbyterian*" the statement that the *Episcopal Recorder* was hinting "at the probable necessity of a division" in the Church. The *Presbyterian* no doubt feels a great sympathy for us, in view of the fierce struggles which have distracted the Presbyterian body in this country, and which resulted in a complete disruption into the Old and New Schools. This concern for our welfare is truly benevolent, when we find him fully occupied with defending the constitution and tenets of his branch of the concern against the attacks of his New School contemporaries. When, too, we consider the castigations, which the *Recorder* and its set have received at various times from their "Evangelical" brethren of the Presbyterian order, and the miserable defence they have made against them, we presume the *Presbyterian* feels some complacency in the thought that they are now going to act more in accordance with their principles. It has been long evident that they cannot act thus honestly and conscientiously in the Church. In vain do they pin their faith upon the sleeve of their redoubtable champion, yclept Goode, and follow the guidance of that voluminous scribbler and unscrupulous controversialist with implicit confidence. They may stand on the back of the tortoise and cry "how safe we are," but still the thought must now and then cross their minds, "if the tortoise go down, we must go down too. To be sure he assures us he stands very firmly and has no apprehensions; but we can't find out on what he stands, and if he stands on nothing, big tortoise as he is, he may go down, and then what will become of us?" It is indeed a very serious question, and we do not think trickery and dishonesty will thrive forever. There are evident signs, that those, who have been blinded and duped by confident assertions and garbled quotations, are rousing themselves from their deluding trust in Pseudo-Evangelical fictions, and beginning to examine for themselves. And in proportion as they examine the more hateful will the impositions practiced appear. They will find one of two things necessary: Either to renounce their false interpretations of Scripture, their perversions of the Prayer Book, and their blind opposition to the greatest names in the English Church, and become sound churchmen both in theory and practice: Or they must see, that the traditional devices they follow, being inconsistent with the established system of the Church, while they are similar to those held by sundry denominations which have always been at variance with the Church of England from the time of their first existence—it is their duty to associate themselves with that body, or those bodies, with which they do agree. This was felt by Dr. Aydelott, by Mr. Shimeall, the founder and first editor of the *Protestant Churchman*, by Baptist Noel, and by several others who might be mentioned. This shows that the Prayer Book does not teach the peculiar doctrines of Calvinism, Presbyterianism, and Puritanism, or those persons would have remained in the Church. Nor does it teach the distinctive errors of Romanism, for then Newman, and Manning, and others of inferior note, would have remained in her pale—which indeed they tried to do, and found impossible. The truth is, the Church is so far from sanctioning either of these extremes, that she protests against each more or less plainly. She testifies against Rome that the doctrines of Purgatory, Invocations of Saints, worship of Relics and Images and the like are fond things vainly invented and without warrant of Scripture; that *Transubstantiation* overthrows the nature of a sacrament and is repugnant to the plain words of Holy Writ; that the sacrifices of masses are blasphemous fables and dangerous deceits; and that the Pope of Rome hath no lawful authority or jurisdiction within the realm of England. On the other hand she condemns clearly and firmly the Presbyterian and Puritan systems, when she declares that there have always been three orders in the Church, appointed by Christ himself; that men may fall from grace given them; that the Church hath power to decree rites and ceremonies; and exhibits other features opposed by the above-mentioned sects as though they were the inventions of Satan. When a conscientious man inclined to Rome or Geneva finds these strong condemnations of the system he espouses, condemnations not of mere opinions, but of what they consider important doctrines, it is plain he cannot conscientiously remain in communion with her. One who considers *parity* an ordinance of Christ and his Apostles, cannot sacrifice his conscience and remain subject to those who have, as he thinks, impiously usurped spiritual authority. One who believes the Pope to be the vicar of Christ and empowered by him to rule the whole Christian Church, cannot peril his soul by continuing disobedient to his authority, and in communion with those who impiously reject it. He must respect those who are perverted either way so far as they manifest sincerity, however severely we are called upon by duty and principle to condemn the perversion itself.

However much we may deplore the defection of some who have thus left the pale of the Churches of England and America, we believe good has resulted from it. It has opened the eyes of many to see the danger in which they stood and the abyss of false doctrine and schism which yawned beneath their feet. Within our own knowledge we can testify that Newman and Aydelotte did far more damage to the Church while they professed themselves its members, than they can possibly do us now as its opponents. When a man teaches false doctrine, or exhibits disorderly conduct, within the Church, no matter how perverted the former or how disgraceful the latter, he will find imitators and supporters; but let him renounce her communion, and then teach the same doctrines, or follow the same course of conduct, and every churchman will shun him. When Dr. Aydelotte published his scandalous letters on the "Prospects of the Church," many honest churchmen of the Pseudo-Evangelical order read them eagerly and swallowed them credulously, because the author was *a clergyman of the Church* and a particular friend of the Bishop of Ohio. He might now write the same things and no one would pay them the slightest attention because he has since clearly defined his position. If the *new* editor of the *Recorder* had the grace to follow his example, the Church would feel a sensible relief, and we should think that his peace of conscience would be considerably enhanced. The taking himself off to where he properly belongs would much more tend to raise him in the eyes of men, than his present lamentable and seditious abuse of the small powers which have been granted him by Providence.

But it seems that a new scheme is afloat. The Church must be DIVIDED! Messrs. Ridgley & Co. must form a *Church* (?) of their own! The Articles of Faith will, doubtless, be the Constitution of the "Evangelical Knowledge Society," while the Apostles' and the Nicene Creed will probably be deemed superfluous incumbrances. The Prayer Book will be altered and expurgated, to suit the guage of their doctrinal learning and their measure of ritual knowledge. We may suppose that two or three of the Episcopal Bench, who can easily be spared, will form the leaders of the Pseudo-Evangelical Exodus, while the Protestant Doctor, once a good Hobart man, perchance will bring up the rear, with the banner *Quantum mutatus ab illo.* And will any man call this a division in *The Church?*—Nonsense! It would show its internal strength and vigor. It would be a casting out of the peccant humors and foul corruptions, which lack of discipline has engendered. It would be a practical example of the tendency of the principles which certain disorganizers are insidiously and industriously endeavoring to spread through the *Church*; and for which they find supporters, simply because they profess to be its devoted adherents. When they had departed, what peace, harmony, and good will, would reign throughout the borders of our Zion. The organs now successful in the diffusion of unsound principles and schismatical teachings would find no admittance among honest and well meaning but credulous and misguided churchmen: those who are enlightened, of course now reject them with scorn and loathing. They find acceptance because their dupes are persuaded that these men are exercising legitimately their right of private judgment when they pervert Scripture and hypothesize the Prayer Book, and in their simplicity follow these blind guides to the brink of the ditch. Many clergymen, too, tread in their steps, because it suits them from previous education or hastily formed notions, and they would be much benefitted by such a catastrophe as is threatened. We know that the perversion of Dr. Forbes to Rome shocked some who had before been inclined to admire and trust him, and brought them back into the "old paths" of the Church's doctrine and discipline, whence they had been in danger of straying. The conviction that they had been duped and betrayed would lead many now inclined to Pseudo-Evangelicalism to see the natural tendencies of that counterfeit of the Gospel, and unite them more closely with those true and faithful sons of the Church, who eschew equally the blandishments of Rome and the dogmas of Geneva; the crudities of Rationalism and the Protean developments of heresy.

We shall not attempt to describe the pitiable appearance which the GO-OUTERS would present, cut off from the Communion of the Church, and given over to the devices of a reprobate mind. We should, indeed, pity them for own sakes, however much we should rejoice that the Church's welfare and prosperity had been thus promoted. The Church institutions would receive little loss, for some, if not all, who would go, are their worst enemies. Whenever the escapade happens then, we have no fears of any shock for the Church; and shall exclaim with joyous heart, GRATIAS DEO.

Enquiries have been made of us whether the communications of *Senex, Ignotus,* and *Justicia,* are to be viewed as indicating the settled policy of any large number of the clergy, especially of the friends of Bishop Onderdonk, at the approaching Convention. We reply that we have no knowledge of any thing of the kind. We presume these communications express simply the honest convictions of the writers in question, and have not been dictated by concerted action in any quarter. They, however, suggest thoughts and principles in reference to the state of the Diocese, which are worthy of a dispassionate and conscientious consideration by every member of the Convention, and they were inserted by us solely on that account. The paroxysms of rage and flow of bad words they have elicited from the unpitying and malignant enemies of our suffering Diocesan, are very pitiable, and present the strongest evidence of the want of gospel light, conduct and motives.

Foreign Intelligence.

The arrival of the *Africa* and the *Franklin* at this port has put us in possession of files of a week's later date.

Public curiosity has been awakened by the announcement in the *Morning Chronicle,* of the conclusion of a treaty between the sovereigns of Russia, Austria, and Prussia, defining their position in reference to the expected declaration of Louis Napoleon as Emperor. If he claims, by hereditary right from his uncle, the three powers will protest against it, and consult as to ulterior measures. In case of the overthrow or death of Louis, they will recognize the Count de Chambord (Henri V.) as the only rightful claimant to the throne. They have made this convention, not to interfere with the independence of France, but to vindicate the principles of legitimate and hereditary royalty, a question which interests all European states. The *Times* and other papers reject this statement as fictitious; the French papers are somewhat wrathy; but profess their disbelief of its authenticity.

The President has returned to Paris, apparently much gratified with his excursion.

Another riot has taken place at Limerick, and several soldiers of the 31st infantry were much injured, owing to the absence of the officers of the detachment, and the inefficiency of the serjeant on duty.

Mr. Lucas, the editor of the *Tablet,* a notorious Popish journal, has been returned for Meath. He is a rabid partisan, and we shall probably find him making himself very ridiculous in the House of Commons. Lord Edward Howard is the only Romanist returned from Great Britain.

The members returned are classed in the *English Churchman,* as follows:—

	Min.	Oppos.
Great Britain	301	245
Ireland	46	59
	347	304

All the statements, however, are uncertain, owing to the position of the Peelites and the conflicting of opinions prevalent among them. The violent tirades of the opposition seem favorable to the continuancy of the Ministry of Lord Derby.

ANOTHER LETTER OF DR. PUSEY.—This venerable man having been indecently assailed in the election address of Sir John Romilly, Master of the Rolls, and rejected of Devonport, has addressed him a letter of the most pungent character; which we give below:

From the London Evening Journal.

DR. PUSEY AND THE MASTER OF THE ROLLS.—The Rev. Dr. Pusey would be much obliged to the editor of *The Evening Journal* to insert the following appeal to Sir John Romilly, in reference to a statement which has been several times commented upon in *The Evening Journal.*

Christ Church, July 21.

To the Right Hon. Sir John Romilly, Master of the Rolls.

Sir—I see ascribed to you the following words:—"I am strongly opposed to the Roman Catholic religion; and as strongly to the doctrines of that peculiar set of persons, commonly called Puseyites, whom I consider more dangerous than open and avowed Roman Catholics." I cannot but hope that there may be some error in the report of your words, and that you did not really say this. If you did say it, permit me with all respect to inquire whether, on reflection, it seems to you just and equitable that one holding your office should have spoken such words publicly? If I mistake not, you are yourself a judge in the very court which, if these doctrines were legally called in question, and there were any appeal from the lower court, would have to try them in the last resort. Bearing the sacred office of a judge, you would, in your own court, have thought it a bounden duty before God and man not to prejudge a cause. "Doth our law judge any man before it hear him and know what he doeth?" In this instance you have descended from the office of a judge to that of a public accuser. You have implied that certain persons, more or fewer, contemptuously called by my name—First, teach doctrines which they do not openly avow; and, secondly, that such doctrines are at variance with those of the Church of England.

I will not believe, unless I am obliged, that you did this for any political object. I will believe that it is your sincere, although unfounded, conviction. But then you must desire, equally with myself, that this state of things should not last. You must be as anxious that the evils which you deprecate should be removed, as I am that the truth should not be evil spoken of. I have taught nothing in private, which I have not taught openly. I am ready to give public account, not only of what I have taught, but of every point of my belief and practice. I should be glad to do this, in order that it might, if any thought good, be made the subject of a prosecution in an ecclesiastical court. I pledge myself to do this publicly, fully, distinctly, without reserve, that if you think my teaching on any point not implicit enough for the law to take cognizance of it, it may be more easily tested whether it is or is not in accordance with the doctrine of the Church of England. I do so because I believe that it would be a relief to many minds to have this question formally settled.

And now I solemnly call upon you to take one of these three courses—

First—To disavow or withdraw the words ascribed to you.

Secondly—To sue me in an ecclesiastical court. In this case I will defend myself (without any resort to any legal or technical grounds) simply upon the merits of the case itself. I will interpose no plea which the state of the law might allow me, but simply maintain what I have taught to be in conformity with the doctrine of the Church of England, or agreeable thereto.

If you do not, I call upon you and your friends, at least, thirdly—As you respect the principles of justice and honesty, and much more as you stand in awe of the judgment seat of Christ, in which account is to be given of every idle word, not again to impute to me or to my friends, that our doctrines are not "open or avowed," nor to inflame the people against their pastors, by insinuations which you cannot substantiate. Your humble servant,

E. PUSEY.

Christ Church, July 21, 1852.

The reply of Sir John, and the cutting rejoinder of Dr. Pusey, puts the Master of Rolls in a very contemptible position:

Reply.

"Sir,—The words you refer to formed part of an answer sent by me to an application from an Association of persons at Devonport for my opinion in writing on the subject of certain resolutions passed by them, and which answer was published by them. These words correctly express my opinions. I decline to take either the first or second course suggested by you. With respect to the third, I deny that these words imputed or that they were intended to impute, to yourself or to your friends that your or that their doctrines are not open or avowed.

"I am, Sir, your obedient servant,

"JOHN ROMILLY.

"To the Rev. Dr. Pusey."

To the Right Hon. Sir John Romilly, Master of the Rolls.

Sir,—You will not have been surprised that, when you contrasted my friends with "open and avowed Roman Catholics," I should have interpreted those words as conveying an imputation of dishonesty, under which it is of the utmost moment to religion itself, and the well-being of our Church and people, that none of its Clergy should lie.

The like imputations have unhappily been too common, and must do harm to the morals and faith of the people. Your own name, character, and office seemed likely to give the more weight to them. It was on this ground that I appealed to you to bring the matter to a fair, full, and formal issue. I hoped that the honesty and justice of Englishmen would prevent their renewing indefinite charges when they had been met by a plain offer to bring them to a definite result. As you now deny any intention of imputing to my friends or to myself that our doctrines are not "open and avowed," I may beg as publicly to assure you that I gladly accept your statement.

Your humble servant,

Christ Church, July 27. E. B. PUSEY.

We are pleased to see that the Rev. J. E. Gladstone has been formally notified not to officiate any where within the province of Canterbury, which, however, he has disregarded. The penalty of disobedience will be very serious. The dissenters are warmly taking up the cause of this wretched schismatic, as was to be expected. The proceedings of a late meeting in Marylebone parish, were exceedingly laughable, and we shall give them next week for the entertainment of our readers.

The election of Proctors to the Convocation of Canterbury and York is being carried on with great activity. We give the results of a meeting of the clergymen in the diocese of Oxford, is a specimen of the interest taken.

OXFORD SYNOD OF CONVOCATION.—A meeting of the clergy of the diocese of Oxford was yesterday held, under the presidency of the Lord Bishop of the diocese, in the Consistorial-place within St. Mary's church, Oxford, for the purpose of electing two proctors to represent the order in the lower House of Convocation, prior to the assembling of the new Parliament. The following is a copy of the circular sent to the clergy, requesting their attendance on the occasion:—

Oxford, 16th July, 1852.

"Reverend sir—The Lord Bishop of Oxford having received letters mandatory (in pursuance of the Queen's writ), requiring the clergy of his lordship's diocese to appear by proctors, before the most Rev. Father in God, John Bird, by Divine Providence Archbishop of Canterbury (or his grace's substitute or commissary), in the Chapter House of the Cathedral Church of St. Paul, London, on Saturday, the 21st day of August next, you are hereby cited and enjoined personally to attend a meeting of the said clergy, to be presided over by the said Bishop of Oxford (or by his vicar-general, surrogate, or other competent judge in that behalf, in the Consistorial-place within the parish Church of St. Mary the Virgin, in the Cathedral city of Oxford, on Monday, the 26th day of July instant, at the hour of one o'clock in the afternoon, there and then to nominate and elect two sufficient clerks as proctors for the whole clergy of the diocese of Oxford, to appear before the said most reverend father (or his substitute or commissary), in the Chapter House aforesaid, on the 21st day of August next (with continuation and prorogation of days and places), to treat upon arduous and weighty affairs which shall concern the state and welfare, public good and defence of this kingdom, and the subjects thereof, to be then and there seriously laid before the Convocation, and to give their (the said proctors) good counsel and assistance in the said affairs, and to consent to such things as shall happen to be wholesomely ordered and appointed by common advisement, for the honor of God and the good of the United Church of England and Ireland.

By command of the Lord Bishop of Oxford,

JOHN M. DAVENPORT,
Deputy Registrar of the Diocese.

"Be pleased to date and sign the enclosed letter, and return it (in an envelope) by the first post."

Insert place and date.

"July, 1852.

"Sir—I acknowledge the receipt from you, to-day, of a citation to appear at St. Mary's Church, in Oxford, at the ensuing meeting (on the 26th inst.) of the clergy of the diocese, to elect proctors, to represent them at the Convocation to be held in London on the 21st proximo.

I am, sir, your faithful servant ——

To John M. Davenport, Esq., Oxford."

The attendance was more numerous than it had been for many years past, upwards of two hundred of the clergy from all parts of the three counties of Berks, Bucks, and Oxford being present. The proceedings commenced at one o'clock.

Among the clergy of the diocese present were—The Hon and Rev H. A. Napier, of Swyncombe; the Rev Philip Wynter, D.D., rector of Handborough; the Rev John Wilson, D.D., rector of Garsington; the Rev H. Binney, D.D., of Newbury; the Rev John Nelson, D.D., Sparsholt; the Rev F. Knollis, D.D., Horspath; the Rev Thomas Silver, D.C.L., of Charlbury; the Rev Edward B. Dean, D. C.L., of Lewknor; the Rev Sir Henry Foulis, Bart., of Great Brickhill, Bucks; the Rev H. D. Roundell, of Fringford; the Rev W. Freemantle, of Clayton; the Rev Charles Lloyd, Great Hampden; the Rev A. Isham, Weston Turville; the Rev R. Gordon, Elsfield; the Rev Vaughan Thomas, Yarnton; the Rev Charles Barter, Sarsden; the Rev Charles Erle, Hardwicke, Bucks; the Rev C. J. Elliott, Winkfield; the Rev T. Morress, Wokingham; the Rev J. C. Blomfield, Launton; the Rev L. A. Sharpe, Tackley: the Rev J. Campbell, Great Taw; the Rev J. Randall, Binfield: the Rev A. Pott, Cuddesdon; the Rev H. Gordon, Abingdon; the Rev. T. Chamberlaine, St. Thomas, Oxford; the Rev Alfred Hackman, St. Paul's, Oxford; the Rev C. Marriott, St. Mary the Virgin, Oxford; the Rev H. Heming, North Moor; and the Rev C. F. Wyatt, Foresthill.

The writ having been read by Mr. Davenport, the deputy-registrar.

The Lord Bishop of Oxford proceeded to explain the nature and object of the Synod. He stated that the new Houses of Convocation formed a part of the constitution of the realm, and that at the present era in the history of the Church, it was, in his opinion, of the the utmost importance that a revival of this constitutional assembly of the Church of England, practically as an ecclesiastical legislature, should be effected. It was in the permission of the Crown to grant such a revival; and that permission had been sought at the hands of the Crown from the earliest ages. One great object which would be gained by the Church through the medium of the Convocation, would be to exhibit to the world new signs of life and energy, guided and restrained, however, by that moderation and forbearance which specially belonged to the Christian character. For many years back, synodical meetings, such as that which was then assembled, had been looked upon as mere matters of form, and had been attended by little or no practical result; he trusted, however, that that time had now passed by, and that the business upon which they were then assembled would in future be regarded with that importance and attended with those results which it was so desirable to witness. His lordship said that he could read in the countenances of the reverend and learned persons before him a sense of the importance of the present crisis; and he need not urge upon them that it was their duty to assist in awakening the Convocation from its long trance, and in taking measures for the maintenance, through its agency, of the dearest rights and privileges of the Church. Believing in their essential unity with the Church Catholic from the beginning, he should esteem himself faithless to his charge if he failed to act up to his convictions, and exercise the legitimate and constitutional means then presented of advocating the highest interests of the Church. It was incumbent upon the clergy to appreciate the present crisis, and endeavor to awaken the land from its untimely sleep. He felt confident that the meeting would, upon that occasion, delegate men to represent them who were of moderation, of wisdom, and possessed of a true love to God—who valued the privileges they had received, and were ready to hand them down unimpaired to posterity. His lordship concluded a very able and eloquent address, by calling upon the synod to proceed to the nomination of the proctors for the Convocation.

The Rev. Jacob Ley, of Christ church, in a brief speech then proposed the Rev. Henry Wm. Majendie, M. A., Vicar of Speen, Berkshire, as one of the proctors. The nomination was seconded by the Rev. W. J. Butler, vicar of Wantage, and the reverend gentleman was unanimously elected.

The Rev. Edmund Hobhouse, Fellow of Merton College, then proposed the Rev. Robert Hussey, B. D., Professor of Ecclesiastical History, as the second proctor. The Rev. James Baker seconded the nomination, which was also unanimously agreed to.

The Rev. Arthur Isham (rural dean), the Rev. Robert Monro, the Rev. Dr. Silver, and the Rev. Gibbes W. Jordon addressed the synod in opposition to the principle of reviving Convocation. They also wished to know what was the nature of the instructions to be given to the proctors, with respect to the principles they were to enunciate when representing the clergy of the diocese in convocation.

The Lord Bishop of Oxford stated that the synod was assembled for a legal and definite object—that of electing proctors to the Convocation in pursuance of the Queen's writ; and his lordship suggested that in a purely electoral meeting of that kind all polemical discussion should be avoided.

The suggestion of his lordship was at once acceded to, and the subject dropped.

The Rev. Professor Hussey returned thanks for the confidence placed in him by his reverend brethren, by electing him as one of the proctors, and assured them that he was deeply sensible of the responsibility which the office had imposed upon him.

The Rev. Mr. Majendie was not present.

The apostolic laudation was then pronounced by the Lord Bishop, and the meeting broke up.

It will be seen that a triumph has been gained in the Archdeaconry of York.

CONVOCATION.—The Synod of the archdeaconry of York was convened in this city on Wednesday, to elect two proctors to represent the clergy in Convocation. After prayers in St. Michael's church the Synod was adjourned to De Grey Rooms, where

The Archdeacon stated that as a somewhat different course was being taken than had for many years been customary he would explain the circumstances. For a long period before his appointment the custom had been to affix a citation on the door of the church in which the visitations at York were held, and on the day appointed the registrar was accustomed to procure two clergymen, one to propose and the other to second the nomination; another might perhaps drop in by accident, and by these clergymen two proctors were chosen to represent the whole archdeaconry. This course being the usual one had been pursued by his direction on the last occasion in 1847, and he had been subjected to animadversion in consequence both in the archdeaconry and elsewhere. He hoped, he need not say, it was not his intention to place any obstacle in the way of the clergy [hear, hear]. He had not been aware that any interest was felt. On this occasion, however, a memorial had been sent to him, requesting he would give greater publicity to the proceedings; and in consequence, in addition to the usual citation on the church door, he had addressed a note to every beneficed clergyman in the archdeaconry, apprising him of its contents. He had also submitted some questions for his own guidance to an eminent practitioner in Doctors'-commons, and his opinion he would now lay upon the table for the use of any clergyman who might desire to see it. He should now direct the Archbishop's mandate to be read, after which any clergyman might propose a candidate, and if more than two were named, he would then call the visitation roll, and as each answered to his name, the registrar would take down his vote.

The mandate having been read,

The Rev. Dr. Sharpe, Vicar of Doncaster, was proposed by the Rev. W. H. Dixon, vicar of Bishopthorpe, and canon residentiary, and seconded by the Rev. Dr. Jessop, vicar of Wighill.

The Hon. and Rev. William Howard, rector of Whiston, was proposed by the Rev. W. H. Teale, vicar of Roystone, and seconded by the Rev. William Shillito, incumbent curate of Goole.

The Rev. George Trevor, rector of All Saints, York, was proposed by the Rev. J. Hand, rector of Handsworth, and seconded by the Rev. Thomas Hinde, vicar of Featherstone.

The Rev. Thomas Sale, vicar of St. Peter's, Sheffield, was proposed by the Rev. John Acaster, vicar of St. Helen's, York, and seconded by the Rev. Jocelyn Willey, incumbent curate of Drax.

Mr. Howard and Mr. Trevor then addressed the synod, declaring themselves in favor of the revival of Convocation. The other two candidates were not present, and it was understood they were of the opposite opinion.

The Archdeacon declared the poll as follows:

Hon. and Rev. W. Howard	16
Rev. George Trevor	13
Rev. Dr. Sharpe	11
Rev. Thomas Sale	9

The two former were therefore declared elected, and having accompanied the Archdeacon back to the church, their letters of procuration were then sealed and published. A much larger number of clergymen was expected to attend, and considerable interest was excited from its being the first attempt in this archdeaconry to declare in favor of the revival of Convocation. The old proctors elected in the manner described by the Archdeacon, had long been the Rev. Canon Dixon and Dr. Sharpe. The stipendiary curate having claimed to vote, the Archdeacon decided against him in compliance with the opinion he had received, stating that a case had occured in which such votes had been struck off in Convocation, and the opposite candidate seated.

Mr. Trevor said that the case was that of Knewstubbs, in the archdeaconry of Suffolk, *anno* 1588. It was to be observed, however, that some difference existed in the form of the writs in Canterbury and York. The Archbishop of Canterbury directed the "rectors, vicars, and others" to be cited; but the words used in the northern province were, "the whole clergy." Still he inclined to agree with the archdeacon's decision. It was agreed, but not ruled, that clergymen holding two benefices in the archdeaconry should have but one vote, though the custom, the archdeacon said, had been otherwise.—*Evening Journal.*

The same question as to the right of stipendiary curates has arisen in the archdeaconry of Middlesex.

ST. PETER'S CHURCH, COLCHESTER.—A flagon and paten of elegant and elaborate workmanship, enclosed in a wainsco box, have just been presented to the parish of St. Peter, in this town, by an American gentleman, named Sears or Sayers, of Boston, United States, with this inscription:—"The gift of David Sears, of Boston, Massachusetts, in the United States of North America, to St. Peter's Church, Colchester, where repose the ashes of his English ancestry."—*Essex Standard.*

New Publications.

THE MEN OF THE TIME, or Sketches of Living Notables. Redfield, 1852, pp. 564.

A useful volume for reference, containing some 500 names, and among them the most distinguished men in politics, literature, art and science, of the present day, in Europe and at home. It will be very convenient for reference as far as it goes, but most assuredly it does not embrace *all* the celebrities. Nor are all the persons it mentions *The* Men of the Time or *Notables,* though doubtless very respectable in their way. It is neatly printed, and great pains have been taken to ensure accuracy in the facts and dates given.

OLLENDORF'S PRIMARY LESSONS IN ITALIAN, by G. W. Greene. Appletons. 1852. A well arranged and simple introduction to that charming tongue.

THE CLASS BOOK OF POETRY, for use of schools or private instruction, by Eliza Robbins. Appletons. 1852. pp. 252—is well selected from the best poets; the pieces are both simple and beautiful, so as to be at once intelligible and attractive to children, and indeed to older persons.

LOTUS EATING, a Summer Book, by George W. Curtis. N. Y. Harpers—gives entertaining sketches of some of the chief places of summer resort, Catskill, Niagara, Saratoga, &c.—in the lively and sarcastic style of the author.

The Westminster and *Quarterly Reviews* for July, have been received from Messrs. L. Scott & Co.: also the *National Magazine* for August, the *Moravian Missionary Miscellany,* and other periodicals and pamphlets.

The pamphlet containing the proceedings on the Fourth of July (5th) at Burlington College has been received. We shall give the excellent address of Bishop Doane on National Intervention in our next.

Died.

In this city, Aug. 10th, Eliza Annabella, eldest daughter of Robert J. Furney, and granddaughter of Mr. John Furney, Brooklyn, aged 18 years.

At Orange, N. J., June 18th, Henry William, son of Wm. H. Lorton, in the 25th year of his age.

On 27th ult., at Lebanon Springs, Mrs. Sarah Ann Tucker, wife of R. Sands Tucker, of Brooklyn, L. I., and daughter of the late Robert Carter.

At Shawangunk, Ulster Co., on the 28th of July, Rev. Wm. H. Hart, late rector of St. Andrew's church, Walden, Orange Co., aged sixty-two years.

The deceased was pastor of a church at Richmond, Virginia, as early as 1815, and continued there until 1828. In the Spring of 1830, he was chosen Rector of St. Andrew's Church, Walden, and there remained devotedly engaged in ministerial labors for six years, at the end of which time having received a call from his former parish at Richmond he returned to that place.

In the fall of 1842, he resigned his charge and returned to the north, intending to pass the remainder of his days among the friends of his earlier life.

For some time after his return, he was pastor of the church at Fishkill Village, and in the fall of 1844 resumed the charge of his former parish at Walden, after an absence of more than eight years. An attack of paralysis in the fall of 1850 compelled a temporary cessation of ministerial labor, but after a season he resumed his duties, though evidently with health deeply affected. Bearing up, however, from an earnest desire to continue the great work to which he had devoted so many years of his life, he continued to officiate at St. Andrew's, with occasional intervals of feeble health, until the latter part of 1851, when another and more severe attack compelled him to resign his charge.

From this time onward disease was slowly but surely doing its work; and at last, on the morning of the 28th of July, as the early day was dawning on the world, he sank into the arms of death, calmly and peacefully, as an infant to its slumbers.—That Gospel which for nearly forty years he had preached unto others, was his great comfort and consolation in life's closing hours, he passed from the sufferings and the cares of earth to receive the Christian's "exceeding great reward."

We can but speak, in this brief notice, of his faithful labors as a Christian pastor, of his earnest devotion to that Church at whose altars he ministered so long,—of his simple, unaffected piety,—of his mild, gentle, and affectionate nature, of his kind and courteous deportment, which endeared him not only to his own congregation, but to the whole community around him.

And after a life thus devoted to his Master's cause, he has rested from the services of the Church on earth, to join them in the Church above.

At Little Falls, on Friday, July 23d., William Brooks, Esq., Junior Warden of Emmanuel church, in the 64th year of his age.

Mr. Brooks was one of those, and there are many, who, though brought up under other influences, do yet find in the Church the dearest home of their affections. Born in New England, he felt the influence of early associations and the prejudice of former days. But as an honest man—and the same honesty was exhibited in all his dealings with men also—as an honest man, when the fever of early prejudice was broken, he was willing and prepared to follow the dictates of conscience, and answer the requirements of duty. His loss will be severely felt, but yet we should remember that "the memory of the just is blessed." In the days of health and strength he confessed his Saviour. In the time of weakness and sickness he was not forsaken. He was exemplary and devoted as a churchman, it has been truly said, that "the present firm establishment of Emmanuel church, is perhaps, under God, more owing to his exertions than to any other individual living. No man among us was more respected and esteemed than Mr. Brooks, and none have died more beloved and venerated."

At a Special Meeting of the Vestry of Emmanuel church, Little Falls, held on Tuesday evening, the 27th of July, A. D. 1852, the following Preamble and Resolutions were unanimously adopted:—

WHEREAS it hath pleased Almighty God, in His wise Providence, to take out of this world the soul of our deceased brother, William Brooks, Junior Warden of this church, one of the earliest members of this Parish, and for many years one of the most devoted and active in endeavoring to promote its prosperity. Therefore,

Resolved, That while we bow with humble submission to the will of our Heavenly Father, we cannot but give expression to our sorrow, and also place upon record the sense of the loss which we, and the Parish have sustained, by this afflictive dispensation—a loss which we trust has become his gain, by his having "so passed the waves of this troublesome world, in the ark of Christ's Church, as finally to come to the land of everlasting life."

Resolved, That we present to the family of the deceased, the assurance of our sympathy, and our heartfelt condolence in their deep affliction, and that we commend them to the mercy of our God, imploring in their behalf the consolations of His Gospel, and the comfort of His Grace.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and that they also be published.

TIMOTHY F. WARDWELL, Rector.
JAMES WHEELER, Sec'y, *pro tem.*

CLERICAL CHANGES.

The Rev William E. Armitage, Deacon, requests that letters and papers for him may be addressed to Portsmouth, N. H.

The Rev. William Paret, having accepted a call to the ministry of St. John's church, Clyde, W.N.Y., requests that letters and papers for him be directed accordingly.

MISPLACED—The two lines preceding an article headed "Ohio," on the 4th page of this paper. They were intended as a heading to the Marylebone meeting mentioned in our foreign intelligence, not to the Diocesan intelligence.

Notices.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the Seminary will commence on Monday, October 4th.

Qualifications for admission.—Either a certificate of being a Candidate for Holy Orders, with *full qualifications*; or a certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry; and then passing a satisfactory examination on the following subjects:—(1) the Primary Elements of the Hebrew Tongue; (2) the Greek Grammar, and the Gospels and Acts in the Original; (3) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases.*

Application for admission should be made to the Dean, on or before the above named date.

Chelsea Square, New York, August 12, 1852.

Church papers will please copy the above.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. Chase, of New Hampshire, to perform Episcopal Services in the following churches, during the month of September, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard to the preceding and subsequent engagement of the Bishop. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

Applications for additional services may be addressed to the Secretary.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJAMIN I. HAIGHT, Secretary.

New York, July 31, 1852.

SEPTEMBER.

Saturday,	4,	A. M.,	Piermont.
Thirteenth Sunday after Trinity,	5,	A. M.,	Middletown.
Monday,	6,	A. M.,	Newburgh.
		P. M.,	Marlborough.
Tuesday,	7,	P. M.,	Walden.
Wednesday,	8,	A. M.,	Cold Spring.
		P. M.,	Philipstown.
Thursday,	9,	A. M.,	Somers
		P. M.,	North Salem.
Friday,	10,	P. M.,	Paterson.
Saturday,	11,	A. M.,	Bedford
		P. M.,	North Castle.
Fourteenth Sunday after Trinity,	12,	A. M.,	White Plains.
		P. M.,	Scarsdale.
Monday,	13,	A. M.,	Rye.
		P. M.,	Mamaroneck.
Tuesday,	14,	A. M.,	New Rochelle.
		P. M.,	Pelham.
Wednesday,	15,	A. M.,	East Chester.
		P. M.,	West Farms.
Thursday,	16,	A. M.,	Morrisania.
Friday,	17,	A. M.,	Sing Sing.
		P. M.,	Tarrytown.
Fifteenth Sunday after Trinity,	19,	A. M.,	St. John's Chapel, N.Y. ORDINATION
		P. M.,	All Angels.

*** *Candidates for the* DIACONATE *and* PRIESTHOOD are requested to send in their Testimonials to the Standing Committee, on or before the *fifteenth of September,* and to present themselves to the Bishop for Examination, in the Chapel of the General Theological Seminary, Chelsea Square, on *Saturday,* September 18th, at 9 o'clock, A. M. A Stated Ordination will be held as above noted, on the fifteenth Sunday after Trinity.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of June 22.

Christ, Rye, N Y 31 50; Monticello, St Johns 3; Birmingham, Ct, St James 16 17; a member of Trinity parish, N Y 3; St James, Fort Edward, N Y Good Friday ofigs for the Jews, 8 03; St Johns, Hartford, Ct, 51 33. Thro' J K Sass, R A, in S C Mo Miss Soc, June and July, 12 18; Charleston, Trinity 50; Ark and Texas, 10; Ill 15; Western 1; St Philip's 10 05; Ark and Texas 2; Society Hill, Trinity 17:—125 23; Trinity Van buren Ark I 25; a lady of Little Rock, Ark 4; Trinity, Fairfield, Ct, 19; Christ Reading, Pa, 25:—288 51.

THOMAS N. STANFORD, Treas.,
Aug. 17, 1852. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 11th inst.

Trinity, New Rochelle, Rev R U Morgan, D D 25 28.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Aug 18, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 11 inst.

Mrs. Frances Rhodes, subscriber 1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Aug 18, 1852. 20 John street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following contributions to the fund of the Institution since June 4.

House of Prayer, Newark, N J, the Rev S L Southard, coll after a sermon by the Rev Dr Haight 30; St Anna's Church, Fishkill Landing N Y, the Rev J J Robertson, D D, rector, a collection, 17; St John's, Waterbury, Conn, the Rev J L Clark, rector, coll after a sermon by the Rev J A Spencer 40:—87.

JOHN W. MITCHELL,
Aug. 7, 1852. Treasurer.

Advertisements.

Baptismal Font wanted for a country church, at a moderate price, one that has been used, if in good order, might do. Address Box 1488, Post Office. Aug 12-2t.

LITTELL'S LIVING AGE, No. 432, 12½ cents.

CONTENTS.

1 Touching the Identity of Junius, *Dublin University Magazine.*
2 Story of Nell Gwyn, *Examiner.*
3 Great Artists and great Anatomists, *Spectator.*
4 The Salons of Paris, *Chambers' Journal.*
5 The Three Sisters, *Household Words.*
6 The Shadow of Fanny Burney at Court, *Household Words.*
7 Out-of-doors Life in Central Europe, *Chamber's Journal.*
8 Currer Bell, *New Monthly Magazine.*
9 Training Schools of Price's Patent Candle Company, *Frasers Magazine.*
10 Condition of Mexico, *Times.*
11 Lord Palmerston Lying Fallow—Louis Napoleon at Strasbourg, *Times,*
12 Dr. Pusey and the Master of the Rolls,—Archdeacon Hare's Contest with Rome, *Spectator and Times.*

With poetry and short articles.

Published weekly at six dollars a year by
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CONFESSIONS OF CHRIST. Eleven Sermons by the Rev. Wm. H. Lewis, D. D. Rector of the Church of the Holy Trinity, Brooklyn, L. I. 1 Confessing Christ; 2 Renunciation of the Devil; 3 Renunciation of the World; 3 Renunciation of the Sinful Lusts of the Flesh; 5 Faith; 6 and 7 Baptism; 8 and 9 Confirmation; 10 Lord's Supper; 11 Confession of Christ—followed and proved by obedience. 1 vol, 16 mo. Price 38 cts.

Just published by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

A Fair AND FESTIVAL will be held at BIDDLE'S GROVE, on THURSDAY, Aug. 26th, by the ladies of *St. Luke's parish, Rossville, Staten Island,* to liquidate a debt upon the church and rectory. Refreshments and dinner provided. Sunday Schools accommodated upon reasonable terms. The Steamboat JOHN HART leaves the foot of *Murray Street* daily at 8½ o'clock, A. M. touching at the grove, and returning leaves about 4 o'clock, P. M.

WANTED immediately. A gentleman to go South as Tutor in a private family. None but a communicant in the Church need apply. The most undoubted references as to character, and qualifications will be required. The place is heal hy, and the situation every way desirable. Applications must be made, enclosing full credentials, stating place of birth, age, and previous occupations, addressed to the Rev. Frederick Fitzgerald, Hartford, Connecticut.

From the Gospel Messenger.

The Discouragements of the Teacher.

Concluded.

But this is a temptation from without. I said also there was one from within, founded on the tendencies of our nature. It is *the want of patience in waiting for the harvest we are to reap.* There is danger lest this discourage you from persevering toil. This impatience to attain the end is a necessary characteristic of those who are finite in their existence. While we see on everything around us, the inscription written—"This is vanishing away," there grows upon us a feeling of impatience. We cannot wait to see the slow development of all we would achieve. We cannot sow the seed and let the blade grow, and the harvest gradually ripen. We would at once be reapers, though the Spring has scarcely gone and the Summer come, and Autumn is yet far distant. We cannot learn in patience to possess our souls, but would hasten the wheels of Time as they roll around, and seek in the present what the future only can bring us. Thus it is that poor human nature is exhausting itself in unavailing struggles to reach what is yet distant and unseen.

And we know of no one who is in greater danger of yielding to this discouragement than the teacher. He is dealing with inferior minds, going back to simple truths which are trite and common place, and striving to awaken to thought and reflection, minds which in despair he often feels, will not learn. It is the same round of unvarying toil, day after day, without perhaps being able to perceive any progress, until at last he begins to fear that he is not effecting anything.

But in this estimate he may be mistaken. The teacher must remember the nature of his work. He is not dealing with ephemeral things, but implanting principles, and these may long remain dormant, but they revive at last, and

"Wake, to perish never."

It is a great principle too, that nothing which is to endure in the fields of intellect is ever of hasty growth. When Thucydides began his immortal history of the struggles of Greece, he knew that it must be a labor of long years and deep and thoughtful study; and this it was which enabled him in the calm confidence of his strength, to announce to his countrymen, that this is to be to them—"Ktama es aiei"—"an eternal monument."

The intellectual laborer is therefore to go on, discharging his duty, waging his warfare, and he may be certain he shall in no wise lose his reward. He is but one of many workmen who are toiling to raise high the walls and battlements of a mighty edifice, and while each is doing his part, it is difficult for any to see the precise effect of his own labors. Yet as centuries pass by, the building rises, and while each contributes his portion, and perhaps dies, feeling that he has done but little, still he aids in that grand result which is to be seen by those who come after us. And thus ages go by, and the work advances, and man's welfare is promoted, while few among the laborers live long enough to realize how much they have achieved.

There may be a harvest in store for him—however humble his sphere—of which he himself never dreamed, nor no one who in any way is dealing with the minds of men, can prophecy the results he shall produce. No man's influence goes down with him to the grave. The dust of age may have settled upon his tombstone, and his name may have perished from among men, yet if he has acted, either for good or evil, upon a single mind, his influence, untraceable by human eye, will be perpetuating itself from generation to generation, and aiding in moulding the whole structure of society. In the world of mind, every movement acts with electric power upon thousands of other minds. The thoughts the humblest individual aided in implanting may go on with their influence of weal or woe long after even his sepulchre is forgotten. And thus when centuries have swept by since he was numbered with the dead, he still may be living and laboring among us.

Look at the familiar instances of this. Far back in the Middle Ages, some student in the retirement of his home, from his meditative intellect, sent forth a single great thought to the world. The world soon forgot him, but that thought found a lodgment in the mind of some one of congenial taste, and there it was elaborated and improved, and perhaps went down through the minds of several generations, until at last it gained its proper end, and was seen to be the germ of a great discovery. And now that single thought, whose origin we cannot trace, may tinge the whole of our intellectual firmament. And so it is in some respects, even with the humblest laborer. The web of life is a mighty one, and many a one adds but a single thread, yet thus aids in forming the whole fabric, when he himself is scarcely conscious of what he has done.

Let then one who is dealing with the intellect learn to bide his time, in the full confidence that come it will. They only produce any impression who imagine to themselves a wider horizon than that which is visible. When then the present disappoints, they must look to the future in the same steady confidence with which Lord Bacon in his will records the sentence—"As for my name and memory, I leave them to the next ages." It is the remark of a quaint writer, "that God is a large and truthful paymaster, but He always payeth His laborers on the Monday morning and never on the Saturday night. First the work, then the patience, then, if any, the reward." And thus in intellectual things as well as spiritual, we are to live by faith, and not by sight. And even if the laborer should be called to toil on through life in darkness and uncertainty, perhaps as the day is closing, he may see a gleam of light which compensates for all. Like those who walked with their Lord to Emmaus, he may be obliged to tread on his path with somewhat of dimness. The object he so much desires is near him, but he sees it not, and does not recognize its presence. And thus the day of life wears away, and he travels onward in doubt, and it is not until the evening begins to close that his eyes are opened—he sees that every hope has been fulfilled, and that he has attained to all that most he wished for—he has fulfilled his vocation—laboring with firm and unshaken heart, and at last his reward is with him. He has perhaps begun an influence which goes widening on in endless circles, long after the world has forgotten him who was its source and centre. The deeds themselves pass away, but "the spirit of the deeds" lives, and is felt in a quickening in the hearts of thousands.

I have thus attempted—how imperfectly I fully realize—in the short time that I could venture to trespass upon you, to portray some of the discouragements which are likely to beset the teacher. You perceive how elevated is the view I would give of the profession on which you are to enter. It is a noble theme indeed—*the power which he wields who is dealing with the mind*—and it carries with it lessons which all should learn. It concerns the many, not the chosen few. In the fields of intellect all may be reapers, if they will only sow the seed. Any one may enter the lists, and if true to himself, time only can show to what he may rise, and how much he may effect. We would have him feel then the loftiness of the pursuit in which he has embarked, and the responsibilities which rest upon him. If he is doing anything to advance the literary culture of his race, he is no isolated laborer, but a member of a mighty fellowship, whose origin was in far distant ages, and which is to go on long after we have run our brief career. For us the dead have labored, and we have entered in to enjoy their patient toil. And solemn is it, as we look to the past, to see the progress and development of all that knowledge which we have inherited—to see how through passing centuries the noblest intellects were laboring in the mine of thought, that we might stand upon a vantage ground and become the heirs of treasures which they purchased by the strivings of a life. It was a mighty struggle with ever varying success. At times, as in the age of Grecian glory, or the Augustan age in Rome, the human mind advanced with a rapidity which all could mark, and lofty intellects came forth, at the very mention of whose names we now rise up and bare the brow in reverence. And then, for a season it seemed to suffer a defeat when the cause went back—when the journeyers, like the Schoolmen of the Middle Ages, were wandering in a mighty desert, arid, trackless and silent, with no gushing fountains to quench their thirst, and no manna to relieve their hungry souls. They had struggled indeed to leave the land of Egyptian darkness, but poor Humanity strove in vain to advance, and the promised Canaan of Knowledge ever receded from them. But they were not only as "men beating the air." These long and laborious years were not wasted. These earnest thinkers, though they seemed to add nothing to the sum of knowledge, did not live in vain. They did not leave Humanity where they found it. They were aiding in the education of the human mind; and if that discipline was gained in the desert, still it fitted them for the conquest yet before them. And when there came a law-giver like Bacon, and pointed out the path they were to tread, they found themselves prepared to "go up and possess the land." And so the cause went on through successive generations, till it came to us; and now from the distant past—from the populous centuries that have gone—there is wafted to us a solemn and mysterious sound, which is the voice of those ancient laborers.—The field in which we, in our different vocations, are to toil, is filled with their memorials, and in each moment of busy, eager, craving life, we are brought into contact with the records of the dead. This then is the tie which links us together in one mighty fellowship. To recur once more to the illustration I have already used—they who went before us laid the foundation of that vast edifice, which, through ages, has been gradually rising into power and strength. And when they were called away from their toil, others of this common brotherhood succeeded them, took up the implements of labor which they had dropped and built on where they had been forced to leave off; until at length these too ceased from their work. And thus the task was bequeathed to us, that we may also do our share. We are to contribute our progress towards the intellectual progress of our race, that when we are gone, we may not have lived in vain for those who come after.

We would say then to you—and particularly to those who are about stepping forth into the active duties of life—be faithful to yourselves, lest in a world which is holding out its hands to you in hope, you paralyze your strength and narrow down your views, till you are unfitted to share in that mighty struggle which is going on, or to do anything which shall be written in deep and solemn characters on the souls of men. Be lovers of the truth and it shall guide you to the end. Have faith in the future, for it will enable you to rise above all temporary ends and selfish purposes, and labor with a nobleness of spirit which bears some similitude to the ends at which you ought to aim. Everywhere the field will be around you, and the power of the humblest may be felt. Everywhere that the spirit of man is struggling with ignorance and sin, and poor humanity is going through its toils—everywhere that the solemn mystery of this life is passing, may you, O intellectual laborer, find your sphere of toil and of influence.

From the Toronto Patriot.

The Roman Catholic Church in the United States.

Under the above heading, the *Globe* of the 1st inst. gives a long extract (which we copy) from a letter of the Rev. Robert Mullen, Roman Catholic Priest, of New Orleans, dated February, 1852, and published in the London *Tablet*, which is the organ of the English Roman Catholics.

This letter is quoted to prove first, that "Romanism has not kept pace with the aggregate advance of the population" in the U. S.—that "the second generation of Papal emigrants have left the Church, and become Protestants almost universally." And the Editor concludes by stating that "the facts should act as a warning to Canadians, not to permit any interference with that freedom of opinion and instruction which liberates the mind;" and to keep up "a well organized system of education." Now we must respectfully differ from our contemporary, as to the inference which he draws. The facts are admitted, but we doubt very much the correctness of the inference which follows.

We do not know, except in very rare instances, where Roman Catholics have turned Protestants; but we know a great many cases in which they have become Infidels. And we are strongly of opinion, that this very "well organized system of education," which our contemporary so strongly, and we have no doubt conscientiously, advocates, "liberates the mind," not from "Romanism" only, but also from "Protestantism," and anchors it too often and too firmly, in the gulph of *Indifferentism*, or perhaps *Infidelism*. We believe that secular education, unaccompanied by religious instruction, is dangerous to Faith and Morals; and while we are no advocates for "Romanism," or the power of the Pope, we would prefer any "ism," or any power, to the power of Infidelity, which destroys morals here, and the soul hereafter.

But in order to establish the theory which our contemporary tries to establish, it will not only be necessary for him to quote Mr. Mullen's letter but to show that the various Protestant churches have "kept pace with the aggregate advance of the population." This, we think, cannot be shown. The Episcopal Methodists and the American Presbyterians, are the two most prosperous bodies in the United States; but we believe neither of those Churches have advanced in a ratio, anything like the advance of the population. If they have not, then our contemporary's inference falls to the ground, and our allegation that the recusant Roman Catholics have been turned into Infidels, seems to be the most likely, if not the only correct hypothesis. As for the Episcopal Church, although numerous, wealthy and influential, its members have in no instance that we are aware of, kept pace with the advance in the population. Many of the smaller denominations have fallen off, and some have actually ceased to exist. The Independents or Congregationalists, which at one time included the early "pilgrim fathers," for many years constituted the chief churches throughout the New England States; the orthodox portion of them has diminished; and the great bulk of their pulpits are now filled by Ministers who hold Socinian or Unitarian doctrines.

On the whole then, we think the reference made to the results of the educational system in the United States, is not a very favorable one, for its establishment in Canada; and assuredly our dislike for "Romanism," can never lead us to set up the goddess of Infidelity—we have no desire to "jump out of the frying pan into the fire!"

The following are the extracts from the Priest's letter, which our contemporary the *Globe*, has made the text for his observations:

"The present population of the United States is about 25 millions, and of those the Catholic Church (that is the Romish) claims only 1,980,000.

"From the year 1825 to 1844, 1,250,000 left Ireland, one million of whom came to America, the proportion of Catholics among them being fairly estimated at 800,000.

"Since that period to the present the number who emigrated here from Ireland, at the lowest calculation, were 1,500,000; and taking the Catholics as above, we will have in nine years, 1,200,000.

"A large number, say half a million, came from Germany, some from Italy, France, Belgium, and other countries, half of whom were Catholics, say 250,000.

"Twelve years ago, America had a Catholic population (according to Dr. England, Bishop of Charleston) of 1,200,000.

"Calculating the increase of this number, by births at the very small number of 500,000, and adding, for converts in the large cities, 20,000, (?) we will have the following total:

"Catholic emigrants from 1825 to 1844,	800,000
do do do 1844 to 1852,	1,200,000
do do do other countries,	550,000
American Catholics, 12 years ago,	1,200,000
Increase by birth since,	500,000
Number of converts,	20,000
Number who *ought* to be Catholics,	3,970,000
Number who *are* Catholics,	1,980,000
Number *lost* to the Catholic Church,	1,990,000

Say, in round numbers, two millions!"

"*This calculation is vastly under the reality.* Yet it is a startling revelation that two millions (principally of Irish Catholics) have been lost to the Church of Rome in less than a quarter of a century! And in order that you may understand my calculation to be far under the reality, I will give you a very high authority, Dr. England, who was consulted by the 'Central Council for the Propagation of the Faith,' in 1836, and from his letter of September 29th, I take the following extract:

"'Of the population acquired by immigration, and accession of territory, we may estimate at least one-half to have been Catholics; and, supposing the children to have adhered to the religion of their parents, we should have at least four millions from these sources, without regarding the Catholics of fifty years ago, the natural increase, converts and their descendants. If I say that *we ought to have*, on these data, five millions, and that *we have*, now in 1836, less than one million and a quarter, there must have been a loss of three millions and three quarters at least, and the persons so lost are found amongst the various sects to the amount of thrice the number of the Catholic population of the whole country. Of his own diocese, Charleston, he says—'From 30,000 to 50,000 of the then population who were not Catholics, were the descendants of Catholic progenitors, who, with their descendants, were lost to the Church. I have no doubt (wrote the holy bishop) upon my mind, that millions have been lost to the Catholic Church in the United States, nor do I believe that the fact has been sufficiently brought into notice.'

"Dr. Hughes (now the Pope's Archbishop of New York) invited the writer of this letter to share his hospitality, on which occasion I asked him if the Catholic Church really gained by emigration? He said 'that the people at home did not fully understand the position of many of the emigrants, *thousands being lost in the large cities*, whilst in the country the *faith died out in multitudes*.' At Charleston, I met Dr. Reynolds, the worthy successor of Dr. England, who, when we were *kneeling* to receive his benediction, said—'Gentlemen, I wish you every success, you are engaged in a great work of charity, and you will serve religion even still more by proceeding on your return to Ireland, from parish to parish, telling the people not to lose their immortal souls by coming here.'

"I might multiply authorities from amongst bishops and priests. * * * This is the history of many of the lost:

"A Methodist, or Baptist, or Psalm-singer, or Seeker, came round (well supplied with money for his purpose); the young people went to hear him; they lost faith! Speak to their descendants now (having Catholic Irish names), and they will tell you—'Father was a Papist; grandfather was Irish and a Catholic; I am an Independent.' Poor creature! Millions lost, and not only lost, but in many instances actually using the wealth which they acquired here to destroy the Church of which they were members, and employing the energies inherited from Irish parents to subvert the faith in which their ancestors gloried, to plant in its stead barren Protestantism, the religion of passion, the figment of weak reason.

"Priests of Ireland! the fault was not here, either with the American priests or bishops.—The Government saw your insincerity; they knew it from your place-hunting representatives; they felt it from their underlings, for whom *you* sought places in the customs, post-office, or revenue; sought places for your *respectable* parishioners, for your brothers, your nephews, and cousins—and hence you cannot afford to be prominent in the tenant cause; and more of you held back in order not to displease some hard-hearted landlord in your neighborhood, whose generosity to you was estimated by *a free parochial house, a fat cow, or a ten pound note at* Christmas."—(The Italics are in the original.)

We are indebted to the *Western Episcopalian* for the following ridiculous account:

OHIO.—*Rosse Chapel.*—The injury to Rosse Chapel by the breaking of the roof has been wholly repaired. A scaffold was erected within the building, and the old ceiling and roof were taken off and new put on without interfering with the interior work. The old ceiling, when first put up, was one of the most perfect we ever saw, and the new one just finished, is as nearly like the former as it could be made. The new roof is a most substantial one, and reflects credit upon the builders. The whole has been accomplished with hardly a scratch on the deep wooden cornice, with only a few trifling marks on the wall, and with but very little damage to the floor and seats, except such as was caused by the falling of particles of mortar and the rain when the roof was off. A person who had only seen the interior before the break, would not readily notice that anything had since been touched.

CONFIRMATION AND ORDINATION.—Rosse Chapel was opened for divine service the first time after the removal of the scaffolding, last Saturday evening, when the Rev. Mr. Britton read the service, the Rev. Mr. Winthrop preached, and the Bishop confirmed two persons: the candidates were presented by the Rector, Rev. Dr. Brooke.

Sunday morning the Rev. Mr. Britton read the prayers, and the Rev. Mr. Gray the lessons, and the Bishop preached, and admitted to the Holy order of Deacons, D. Risser, D. C. Maybin, M. D., J. E. Pattison, M. D., M. R. Jukes, and C. S. Doolittle, who have just finished their course in the Theological Seminary. The candidates were presented by the Rev. Dr. Smith Dr. Maybin was a candidate in Massachusetts, and was ordained at the request of Bishop Eastburn. Sixteen clergymen, including the Bishop and those ordained, participated in the Communion. The Rev. Messrs Britton and Gray assisted in the distribution of the elements.

In the afternoon, Rev. Dr. Smith preached the Baccalaureate before the graduating class: the services were conducted by the Rev. Dr. Brooke and Rev. Prof. Denison. In the evening the Rev. D. Risser read the service and the Rev. R. S. Nash preached.

Large congregations were in attendance, and we doubt not were profited by their extraordinary privileges. These they appeared to enjoy much, and not the less, perhaps, from the comfortable circumstances under which we were permitted to meet, when contrasted with the accommodations with which we have been obliged to put up. for the last few months.

DENMARK.—On the 8th of July the "Priest Convent," a voluntary meeting of the clergy of Scœland, assembling twice a year in the episcopal town of the island, and a kind of substitute for a regular synod, until such time as this can be organized, held their summer meeting at Roskilde. A variety of business was transacted, but the principal discussion was on the new Psalm-book, drawn up by a committee appointed by this "Convent." It has not met with general approbation. An attempt was made to arrange petitions to the Cultus Minister, praying him to allow its use in congregations where the priest and his flock agreed so to do.—But this plan was happily defeated on two grounds:—Firstly, that a political "Cultus-Minister" ought to have nothing to do with such questions, and that, however insignificant or important this Psalm-book might be, such an appeal to a semi-civil officer would form a very bad precedent; secondly, that the question was one for the whole Danish Church to decide in its own synod, and that it ought not to be prejudged in a local assembly. We have no doubt that any similar attempt will meet with the same result if made in the other provincial "Convents," but we doubt that the trial will be ventured.

The Cathedral of Roskilde, which is built of brick, is a magnificent specimen of middle-age architecture, in spite of the Vandal modernizations and alterations it has undergone. Even in its present state it would shock the nerves of Puritan Protestants in our own island. The altar-piece especially, an immense carving in wood, with sculptured folding-doors, is a striking feature. It glitters with gold and colors, and contains scores of figures, standing out of the back-ground in the boldest relief. The only improvements at present going on are in Christian IV.'s Chapel, a kind of vaulted mausoleum chamber erected on the left of the nave. A Danish artist, Eddelein, is decorating this building in the richest style with fresco-paintings on a golden diaper ground, arabesques, &c., the roof being sky-blue powdered with stars. No expense is spared on this monument to King Christian IV., while a memorial of a saint or holy martyr would be looked upon as un-Protestant.—*Evening Journal.*

A Lady, capable of teaching French, German, Music, Drawing, and Painting, wishes a situation in a Seminary or private family. Satisfactory references can be given. Address, pre-paid, E. H., office of the Churchman.
Aug. 12, 1852—3t$

Episcopal Academy of Connecticut. Rev. Edward Ballard, A. M., Principal. Pupils are received into the family of the Principal at $60 per session of 14 weeks, beginning Sept. 9. Reference for full information to Stanford & Swords, 137 Broadway.
Cheshire, Ct., Aug. 7, 1852. au12-4t

COLLEGE OF ST. JAMES, Washington Co., Maryland.
Rev. John B. Kerfoot, D. D., Rector.
The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose.
The Grammar School resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.
Annual charge in the College or Grammar School, $225. For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12-3m

MRS O'KILL will be prepared for the return of her pupils on Wednesday, September 1st.
8 and 10 Clinton Place. Aug 7-4t.

A SITUATION AS TEACHER WANTED. A lady qualified to teach all the usual English branches, and to give instruction on the Piano Forte, is desirous of obtaining a situation. The most unexceptionable references given. Address X. H., care of T. C. Butler, Esq., Church Depository, 20 John St., N. Y. July 31-6t.

WANTED---A clergyman to take charge of a parochial school, and to assist in the services of the Church. For particulars address S. M. H., Williamsburgh. July 31-tf.

AN active experienced person of good report desires a situation as Sexton in the Church, has no objection to the country. A note directed to A. V. Stout & Co, 249 Pearl st., for W. E., will meet with prompt attention. jy 17-3m$

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.
THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.
It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.
TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26-6mo

MOUNT OLIVET CEMETERY. This new and beautiful Rural Cemetery is situated near Maspeth, L. I., about three miles from the ferries at Williamsburgh; the plank road to Newtown passes close to the entrance, and it is accessible by numerous turnpike and other roads. The grounds are elegantly diversified; the soil is dry and well adapted to the purpose, and the trustees have spared no pains or expense to make it worthy the approbation of all who may desire a suitable resting-place for the unmolested repose of the dead.

BURIAL PLATS.

The ordinary size of a lot is 16 by 20, containing 320 feet superficial measure, in addition to which a foot is allowed on the margin, all around, for purposes of inclosure; making the lot in effect, 18 by 22, to contain 396 superficial feet; with further space on the border of the leading avenues, for ornamental purposes and a pathway of four feet for inside lots.

PRICE OF LOTS.

A lot of ordinary size, or 20 by 16 feet, bounded by a principal avenue, walk or path, is	$50 00
Half lots	30 00
An inside lot of ordinary size	40 00
Half lots	25 00

Lots of other dimensions at proportionate rates.
When, however, four or more lots of ordinary size are taken, at one time, by one or more persons *in a group*, they are sold at $45 each for avenue lots, and $35 each for those inside.
Grading in all cases, per lot, $5, which includes every charge for grading and keeping the grounds or lots in order, except for such work as shall be specially directed by lot proprietors.

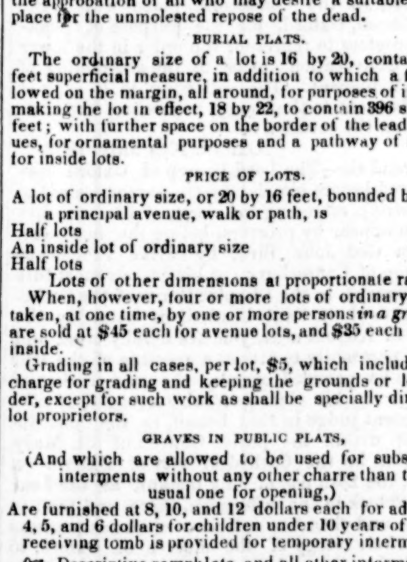
GRAVES IN PUBLIC PLATS,

(And which are allowed to be used for subsequent interments without any other charre than the usual one for opening,)
Are furnished at 8, 10, and 12 dollars each for adults, and 4, 5, and 6 dollars for children under 10 years of age. A receiving tomb is provided for temporary interments.
Descriptive pamphlets, and all other information desired, may be had on application at the office, NO. 634 BROADWAY, or to the Keeper at the Cemetery.

OFFICERS.

NOAH WATERBURY, Esq., *President.*
Rev. SAM'L M. HASKINS, *Vice-President.*
JAMES MAURICE, Esq., *Treasurer.*
DAVID LONGWORTH, *Secretary and General Agent.*
July 31st-3m.

SOMETHING FOR THE YOUNG.



The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

Prince & Co's Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.)
jy17-3m

CHURCH BELLS.
CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

For Sale---A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c., cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.
For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ORGANS.
CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.
REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.
California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes M.D., Medical Examiners.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4. 1851 —tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.
THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
REV P. L. JAQUES, Rector.

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.
The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.
Published and for sale at the Depository, No. 20 John St, New York. July 20—tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th-tf

$1,381.008 64.
STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles to wit—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful s[illegible] which he has introduced for "clerical gowns." It is ex[illegible]ceedingly rich, does not rattle when worn, and will l[illegible] many years longer than the article heretofore worn in t[illegible] robe.
Mr. Jarvis desires also to remark for the benefit of p[illegible]sons abroad "both of the Clergy and Laity," who may w[illegible] hold their orders on account of the impracticability of s[illegible]ding correct measures, that the exact height, without bo[illegible] and the size of breast and waist, (taken under the coat, [illegible] over the vest,) together with a full description of the fo[illegible] namely, whether the figure is erect or stooping, and [illegible] stooping, whether much, or partially, is a sufficient m[illegible]sure and direction to cut all robes, or fashionable citiz[illegible] garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers, or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of [illegible]ooklyn, and between the age of 18 and 55 years.
Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the mass[illegible] and gorgeous style of past ages, combining great du[illegible]ability with extreme beauty.
We have also lately issued a folio edition, [illegible] suited for the reading desk, which will be found the m[illegible]st elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
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